The Congregational Quarterly

EDITORIAL

THE Government's decision to renew the charter of the B.B.C. for five years seems to us to be wise. Alterations of the present arrangements ought not to be made without the greatest possible assurance that they will prove for the better. The significance of broadcasting as a new technique of power capable of moulding public opinion has been demonstrated during the war years, and clearly must not be trusted to irresponsible hands. The challenge in principle, which this new technique has thrown down to democracy, is not different from that offered by the development of other forms of power including the discovery of atomic energy. The challenge is to find ways and means whereby power can be responsibly and legitimately used in the sense that they who use it are answerable to the people and derive their authority from the people.

The alternatives to the present arrangements we find unattractive. They are Government control or so-called commercial or sponsored broadcasting. We tremble at the thought of complete Government control, for while the Government, which assumes that control, may have been given its mandate by the people, it becomes possible for it, once it has the power in its hands, to mould opinion and fashion the nation's life according to its own purposes. It can crush criticism, manipulate information, distort and pervert the minds of the people and establish a tyranny only to be broken by violence, and, if broken, leaving behind a nation incapable of independent judgments, and citizens unqualified for the responsibilities of freedom. These things have happened elsewhere, and we have no confidence in those who assure us that they cannot happen here. We have no right to assume that the political sagacity and courage of the British electorate would survive such treatment. Moreover, there is no telling to what extremes a Government or a majority party might go if it saw its power threatened. It would be better to take no risks.

The alternative of sponsored broadcasting is no more attractive. Apart from the question whether there are sufficient resources in this country to maintain such a system and whether business firms would find it worth while, uncontrolled competition for 'time on the air' can produce the most banal results. It is true that in the United States of America wealthy commercial enterprises can command the

services of the finest artists, but the net result of a day's listening has to be heard to be believed. The tendencies of salesmanship are always to appeal down to the level of popular taste.

In any case, to hand over the air to what is usually called 'free enterprise' is not necessarily to serve the cause of freedom; it is simply to make it available to the wealthiest bidder, who uses it to serve his own interests and propagate his own opinions. If we have not got that problem yet with regard to broadcasting, we have it to some extent in the Press—a situation which the enquiry is likely to take into consideration.

The present arrangements are admittedly a compromise, not beyond criticism, but far from being completely unsatisfactory and certainly not warranting the adoption of one or other of the alternatives which are open at the moment. Whatever decisions may be taken, in the long run the best interests of governments and people alike are to be served only by devotion to the telling of the truth. This the B.B.C. war-time policy has proved, as also has the collapse of other policies devoted to the interest of propaganda only. Distortion of the truth may seem to serve the immediate interest of governments and peoples, but in the end they cannot escape truth's judgments. The overriding consideration in all decisions affecting broadcasting and the Press must be the securing and maintenance of integrity.

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One of the most valuable of recent developments in the realm of voluntary social service is the work of the Marriage Guidance Councils, which are coming into being up and down the country. Nobody will doubt the need for such work after reading Dr. David Mace's pamphlet, *The Outlook for Marriage* (reprinted from *The Christian News-Letter* by The Marriage Guidance Council, 78 Duke Street, London, W.1, price 6d.). Dr. Mace produces many statistics, which are more than mere guesses though some of them inevitably contain an element of conjecture, to show the serious situation which has arisen with regard to sexual morality and marriage. The breakdown percentage for marriage is alarmingly high and it takes account only of cases of divorce or legal separation. To these broken marriages must be added the unknown number in which couples effect a separation privately through a solicitor or simply drift apart, and the still more numerous instances of what A. P. Herbert, with brilliant satire, called "Holy Deadlock", *i.e.*, cases in which a real marriage has ceased to exist but couples hold together for the sake of appearances or convenience.

The London Marriage Guidance Council has, of course, been in operation for some years, but Councils have now been formed in many of the larger cities and towns. In one of the biggest cities a centre has been opened with a full-time secretary and clerk. The

rooms have been decorated and furnished in such a way as to give an impression of informality and homeliness. Two or three doctors conduct regular clinical sessions at the centre, but there is also a considerable panel of advisers—medical, clerical and lay—who work there as they are needed.

It is certain that there is work for a Council to do even in the smallest towns, but the necessary skilled help may not be available. The solution probably lies in the linking up of small towns and villages with the nearest big centre, the liaison officer being an experienced doctor, parson or social worker, who can conduct the preliminary interview and hand on the applicant for further treatment if necessary. The medical profession is co-operating wholeheartedly with the work of the Councils. The Central Ethical Committee of the British Medical Association has formulated a very reasonable and helpful statement to guide members of the profession and the Councils in their relations with one another. The statement says that when a person, who seeks help, needs medical treatment, the co-operation of the patient's own doctor shall be sought. If, however, the patient refuses to have the case referred to his own doctor, or the doctor refuses to co-operate, "the claims of the applicant as patient come to the front".

It will not, as a rule, be difficult to find doctors willing and able to treat physical troubles, and there will not be a lack of advisers competent to deal with cases which can be handled by people with no specialist training but endowed with insight and common sense. The real problem will be presented by cases which need skilled psychological treatment. In many sizable towns there is not a single psychologist available. When there are one or two they are overworked and often quite unable to take on cases which may occupy them for months. Further, prolonged psychological treatment is expensive and will often be quite beyond the means of people who seek the help of the Councils. This is another illustration of the need for training lay psychologists who would be recognized by the medical profession. Progress is being made with schemes for the training of "Marriage Counsellors", whose qualifications would be accepted by Councils. The suggestion has been made that the work should be confined to people so accredited, but that would deprive the Councils of the services of some (ministers and others) who, for many years, have been dealing successfully with marriage problems. The work of many Councils is being retarded by the lack of financial resources. So far, no grants have been made by local authorities, though we understand that some are under consideration. In some places, where the Councils are already well established, the courts and other bodies are making increasing use of their services, and there is certainly a strong case for some measure of support from public funds.

On 11th November a quarter of a century will have passed since the death of Dr. P. T. Forsyth. It is probably true to say that his power and prestige as a theologian are greater than on the day of his passing. We do not mean to imply that he did not receive recognition in his life-time. The depth and breadth of his mind were acknowledged, and not only by theologians. Mr. D. R. Davies says that in 1909 he heard Lord Morley describe Forsyth as "one of the most brilliant minds in Europe today". Within the last few years there has been a revival of interest in his works and a new estimate of his greatness. The proposal to reprint some of his books (now being undertaken by the Independent Press) was greeted with enthusiasm by eminent theologians and rank-and-file ministers in many parts of the world. The Principal of a theological college (not a Congregationalist) said, "If only people would read and understand him, they might be able to dispense with Barth, Brunner, Niebuhr, Heim and Tillich".

Some, who might otherwise have profited by his works, have perhaps been afraid to tackle them because of Forsyth's alleged "obscurity". To such we would recommend the article by the Rev. T. D. Meadley contained in this issue of the *Quarterly*.

The centenary of his birth falls on 12th May, 1948. We wish that it could be celebrated by the publication of an adequate biography. Forsyth himself expressed the wish that nobody should write a "dreary official full-dress biography" of him, and his desire has been so scrupulously respected that nothing has appeared except the short *Memoir* by his daughter, Mrs. Jessie Forsyth Andrews—a memoir, excellent so far as it goes, but, as she would be the first to confess, inadequate to its subject. Dr. Selbie, we understand, placed the same ban on a biography of himself. We respect the modesty which prompts such an embargo, but no man should be judge in his own case. If his fellows desire the inspiration which they believe they would derive from a biography, should any man take it upon himself to deprive them of it? It seems to us that he can only fairly demand that his biographer shall be competent and as objective as possible—that he shall paint neither Cromwell without the wart nor the wart without Cromwell.

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The churches must carefully watch the operation of the Town and Country Planning Act and the Government's general policy for the reconstruction and redevelopment of towns and cities.

So far, two clear lines of policy are emerging, the one relating to the rebuilding of blitzed cities, and the other to the building of satellite towns and neighbourhood units, which will involve considerable movement of population.

In dealing with the devastated areas, local authorities are seeking powers enabling them compulsorily to purchase freeholds in the

areas they have scheduled for replanning, with a view to leasing them for various terms of years to occupiers who will henceforth be tenants of the corporations. The point of view of the local authority is easy to understand. If such powers are granted they will be able to put a total plan into effect and have the assurance that no obstacles will stand in the way of future adjustments.

The preliminary steps now being taken by local authorities with a view to obtaining the necessary powers to acquire lands are, first, to make available the proposed plans for public inspection, then the giving of notice that they are to be deposited with the Minister of Town and Country Planning, during which time objections must be lodged. So far public enquiries have been held and the objections heard, but we understand that such public hearings are not a legal obligation. In Plymouth, Bristol and Coventry these steps have already been taken, and we assume that other cities will soon be following suit.

Some interesting points have been raised in regard to the position of the churches in the new situation. We know that on behalf of the Church of England it has been submitted that the "conception of a church or consecrated property held under leasehold is an anomaly not capable of existing in English law as it stands at present. There is an inherent synchronisation between freehold and consecrated property". That point does not hold for the Free Churches, some of which are built on leasehold land. There is, however, "The Places of Worship (Enfranchisement) Act 1920", which made provision for the right of the trustees of leasehold interests in places of worship to acquire the freehold, subject to certain provisions. The purpose of the act seems to be to remove a manifest nonconformist disability.

We understand from Mr. H. W. Lyde, of Birmingham, who has been acting for the central Free Churches of Coventry, that it is arguable that if a Corporation acquired the freehold and leasehold land belonging to a church the trustees could immediately buy it back.

Whether either of these points will be upheld as they affect decisions to be taken by the Minister remains to be seen. If the position of the Church of England were to be maintained and that of the Free Churches denied, a great injustice would be done to the Free Churches and their witness in the affected areas would be jeopardized since their continued existence would be ultimately at the discretion and perhaps the whim of the local authority.

We are informed that the Churches' Main Committee in London has these matters in hand also, and has already sent a deputation to wait upon Mr. Silkin. This does not relieve the churches or denominations from their responsibility to watch their interests. In Congregationalism proposals are under discussion for the setting up

of a panel of legal advisers, who can be consulted and who, it is hoped, will make available a statement of the position. The matter is of the first importance and calls for great vigilance.

The other line of policy concerns the building of satellite towns and neighbourhood units. In these the churches will need to secure sites. Denominations with a centralized administration and authority have an advantage, and Congregationalism will find it less easy to meet the situation. Certainly the funds available for normal church extension are inadequate.

When the Reconstruction Fund was raised it was stated that the first call upon the money must be for bombed churches, and what was left would be devoted to normal church extension. The new policy of the Government has introduced a distinction between normal church extension and the meeting of the needs of these new communities established as a direct result of the bombing and as a part of the national reconstruction programme.

A decision will have to be taken which, while it keeps faith with the bombed churches, envisages the meeting as far as possible of these new requirements. It is conceivable that, before the intricacies of war damage settlements are sorted out, the new communities will be in building, and therefore it is possible that the denomination may find itself holding money and missing opportunities which ought properly to be a charge on the Reconstruction Fund.

The position is delicate and the Reconstruction Planning Committee needs all the help the churches can give and the support of the widest possible vision of which they are capable.

* * *

MOST of the readers of this journal are no doubt men and women engaged in professional or executive work; we question whether it ever comes into the hands of those who are operatives in factories. The more's the pity. Our readers, however, are not unaffected by what happens in the industrial life of our country, for at any rate they are at times called upon to form opinions and through their votes to take decisions which affect the industrial world. We even make bold to suggest that it is not unknown for them to make pronouncements from the pulpit and platform and through the printed word upon the issues raised by factory life.

Industrialization is a relatively modern phenomenon, and its rapid development in certain countries is the source of many of the political problems of our day. The United States of America and Russia have moved swiftly in the development of industrial economies; India and China are on the threshold of such development, and bid fair to become in the process of the years the largest consumer nations, and, with their great natural resources and vast reservoirs of man-power the largest producer countries, too.

That we were among the first in the field in building an industrial

society accounts for many of our own difficulties. We prospered when we were masters of the sea-borne trade of the world, and raw materials were brought here to be exported again as manufactured goods to new and growing nations. Now that those nations are manufacturing from their own raw materials enough for themselves and to spare, our position is far from easy. Moreover, while they start with the benefit of our experience and with the most modern machinery and processes at their disposal, we have to renew and reconstruct old plant and re-plan factories and cities to meet the new demands.

We have, however, a valuable possession—an industrial organization built and shaped through painful experiences of strife and at the cost of much suffering, but providing machinery for negotiation and arbitration on principles of justice and fair play. "The representative social phenomena of the industrial system of our time, are the mass production plant and the corporation. The assembly line is the representative material environment; the corporation is the representative social institution"[1]. Their emergence has raised problems of human relationships which are the subject of political decision and action. On either side of us two great powers have reacted to these problems in very different ways. Russia, generally speaking, has answered with the state ownership of all resources and the state direction of labour. The United States of America has organized labour forces which are not yet incorporated in the body politic, which do not question fundamentally the premisses of a capitalist society, but which use the strike weapon to achieve increased wage rates and improved working conditions. It is not easy for us in this country to understand that the many strikes being called in America at this time are not directed against the Government but against owners and employers.

We have not been without our labour troubles. Unauthorized strikes have occurred here, yet we have survived a period of great stress with relatively little disturbance and friction. While this may be partly attributed to the common danger which threatened and to the common sense of urgent need, it has been due also to the carefully developed machinery for handling industrial disputes. In this we have an invaluable asset for our own future as an industrial power, and through it a great contribution to make to other nations, if only they are willing to learn.

Mr. G. W. Davis, himself employed in industry, has done us good service in writing the pamphlet *Men at Work* (*The Christian Looks Ahead Series*, S.C.M., 2s. 6d.). He has made available for us a concise and clear outline of the organization of industry in this country. His chapter headings are indicative of the scope of his survey: "Historical Background", "Factory Organisation", "The

1 *The Future of Industrial Man*, by Peter Drucker, p. 50.

Workers", "Incentives", "Management", "Trade Unions", "Techniques and Processes", "Government Controls and the Future", and a short book list is appended for those who desire to pursue the study further. The author's thesis is that "Industry already conditions the pattern of our society, and the pattern forms the background against which the individual lives his life". The future of industry should, therefore, be of overwhelming interest for Christians, "Since if the background is not in accord with Christian principles it is harder for men to live in accordance with those principles".

The main purpose of this book is to impart information, but Mr. Davis has some interesting and relevant comments to make. He sees, for example, an important rôle in the future for the Joint Production Committee—"To lubricate the friction in management and worker relations"—and he stresses the importance for industrial discipline of tradition in factory life.

> In factories where there has been a tradition of continuity of employment and fair and sympathetic handling of troubles by the management, there has been no great fall off in discipline. On the other hand, in factories where either there was no tradition (such as the shadow factories and the Royal Ordnance factories) or where the tradition was of an unsympathetic and harsh management, discipline has certainly deteriorated.

Concerning wage rates and the differences in earnings between skilled and unskilled workers Mr. Davis observes:

> The social incentive is tied up largely with security, and of course, a desire to improve standards of living. The important point is that wage levels between different grades of worker in different trades must be fair and in equitable relationship to the conception of the value of the work done to the community. Provided this condition is fulfilled, there appears to be no great volume of evidence that the workers in this country are unreasonable in their wage demands. The unskilled worker will accept lower wages than the skilled worker and the skilled worker lower than the management and directorate, together with the lower standard of living involved, provided that the differences are reasonable and in relation to the conception of the responsibility carried and that the minimum wage carries with it a standard of living comparable with the general standards of the country.

Three great question marks appear on the horizon of the industrial world; what will be the future significance of the emergence of the "Managerial Class", a body of highly skilled executives on whose knowledge and experience both owners (state or private) and workers depend? What is the future rôle of the Trade Unions in an increasingly socialized industry? What line should Government interference take and how far should it go in control of public ownership?

To these questions Christians individually and the Church generally must give attention, for upon the answers given to them depends the preservation of the value and sanctity of human life in the realm where the majority of people spend the greater part of their time. *Men at Work* provides both the incentive to consider these questions and indicates the way which thought must follow to give a Christian answer to them.

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THERE can be few ministers who have not had ascribed to them by the local Press (not to mention the tongues of local gossips!) words which they did not say. Perhaps few have been credited with prayers which they did not offer. That has happened at least once in history and the "victim" was not a parson but an admiral! In conversation with Canon G. W. Briggs of Worcester we heard recently the true story of "Drake's Prayer". The words of it became very familiar in the war years:

> O Lord God, when thou givest to thy servants to endeavour any great matter, grant us to know that it is not the beginning, but the continuing of the same until the end, until it be thoroughly finished, which yieldeth the true glory; through him who for the finishing of thy work laid down his life, our Redeemer, Jesus Christ.

Five or six years ago the Dean of York and Canon Briggs compiled a book called *Daily Prayer*. It contains a section of "Prayers of famous men and women", and the compilers were anxious to include something by Drake, who was certainly a religious man. They were, however, unable to discover any authentic prayer. Then the Dean chanced to see in War Operations Room of the East Anglian Regional Commissioner's headquarters a quotation from Drake which somebody had posted up:

> There must be a begynning of any great matter, but the continewing unto the end untyll it be thoroughly finished yeldes the true glory.

The Dean verified the quotation and then used it as the basis of the prayer quoted above. In *Daily Prayer* it is said to be "*after* Sir Francis Drake" and the genuine Drake is printed beneath.

Now begins the interesting and illuminating story of the ascription of the *prayer* to Drake.

The official form for the National Day of Prayer on 23rd March, 1941, printed the prayer with a note that it was by "Sir Francis Drake on the day he sailed into Cadiz, 1587". The additional detail about Cadiz was a mere slip due to the fact that the compilers of the book had printed alongside the prayer a letter which Drake really had written from Cadiz in that year. The misstatement, once made, spread as the prayer became popular and could never be overtaken. The War Savings organizers printed in 1941 a Christmas card with a

ship in full sail and "Drake's Prayer". On the B.B.C. it was always "Drake's Prayer" and was broadcast as such by an eminent Scottish divine. It was placarded all over London under a picture of Drake with the title "Our Heritage". And finally, to make quite certain that it would remain "Drake's Prayer" for ever, it was ascribed to him in a broadcast by Field-Marshal Montgomery. As Canon Briggs says, the whole story is a striking example of the power of mere repetition. It is, too, an illustration of the way in which errors and rumours get about and gain such a hold over the public mind that no denial or evidence to the contrary has the slightest effect.

* * *

And that reminds us. Has Nelson, too, been suffering from misrepresentation all these years? Some time ago a correspondent wrote to *The Radio Times* denying that Nelson said as he lay a-dying "Kiss me, Hardy", and asserting that what he actually did say was "*Kismet*, Hardy" ("It is Fate"). But this is too much! We feel that our faith in British history—the British history in which we were nurtured—is being shaken at its foundations, even as a previous generation felt that the Higher Criticism was undermining its faith in the entire credibility of the Bible. What next? Soon we shall be told that Alfred did not burn the cakes and that Bruce did not learn his lesson of perseverance from the spider!

* * *

An Indian paper contains a cautionary tale for cross-word addicts:

> "Why are you wearing spectacles, old man?"
>
> "Well, through cross-word puzzles I've contracted an optical defect. One eye travels vertically and the other horizontally!"

* * *

And here is a dialogue, which really did take place in the Black Country recently, between an employer and one of his men. The dialect has been somewhat modified for the sake of "foreigners":

> "Mornin' Tum. 'Ow bin yer?"
>
> "Bad".
>
> "Yo don't look very well. Weir wan yer last night?"
>
> "I bay sure—but I had enough".
>
> "Serves thee right. I've toad thee a'foer ter much beer awlus maks thee bad".
>
> "Well, the'ers one thing about et—ef et maks thee bad et gies thee strength ter bear et".

We leave our readers to decide whether this can be used as propaganda by temperance advocates or the brewers—or by both!

THE FREE CHURCHES AND THE FUTURE[1]

By A. Victor Murray, M.A., B.D., B.Litt.

I

The Free Churches in this country are an off-shoot of Protestantism, and when we are considering their nature and witness it is well to remember their parent stock. Justification by faith, the priesthood of all believers, the finished work of Christ, the authority of Holy Scripture, are all of them doctrines which have characterized the majority of the non-Roman communions, including the Church of England. And the Free Churches have shared in this heritage of the Reformation.

But every successful movement of protest is in danger by reason of its very success. In the case of the Reformation the godly prince stepped into the shoes of the Pope, and the work of the Reformation had to be carried further within every national group. Hence Nonconformity in England arose to protest against "the godly prince" and the State Church, but as the State Church was still confessedly Protestant the new protest was as much concerned with politics as with religion. The sects vindicated their right to exist as groups against an authoritarian State which denied that right, and as J. N. Figgis puts it, "political liberty in England is the fruit of ecclesiastical animosities". Yet in the political struggle they often forgot the one thing needful, for they understood their Old Testament much better than they understood the New. Hence, in its turn, Quakerism arose in the seventeenth century as a reproach to the professing Christians of the various Independent and Presbyterian sects and so the work of the Reformation was carried into a third phase within the non-conforming sects themselves. Methodism came along in the next century as a missionary movement rather than one of protest, and affecting those largely unaffected by the other Churches. Yet less than a hundred years later Methodism had itself become a hard authoritarian system against which protest was possible only through schism, and out of one such schism came the Salvation Army.

Nonconformity therefore has had four aspects, according as it faced Rome, the Anglican Church, the English State, and the problem of liberty within its own borders, and its future must be determined by its present position in each of those relationships.

Dean Inge has spoken of the fissiparous nature of Protestantism, but it is well to remember that division has been due not only to

1 Address at the Free Church Federal Council Assembly, 27th March, 1946.

superfluity of naughtiness but also, and much more often, to the positive and unending search after a spiritual religion not dependent on officials or regulations or statements or books, however traditional or inspired. It is a witness to a persistent need of the human spirit, seeking to find its home in God, who is spirit and who is also truth. And so these Churches in the course of their history have shown the authentic marks of the spirit of God, they have developed saints and seers who have spoken to the condition of men in *all* the churches, and it is doubtful whether they would have been able to do so if they had accepted an authoritarian régime. Milton, Cromwell, Bunyan, George Fox, Penn, Baxter, Watts, John and Charles Wesley, Livingstone, belong to the whole of Christendom and not only to the small group among whom they worshipped. Any idea, therefore, that a closer association of the Churches involves *re*-union, as if these Churches had at one time been united and that we need now to go back to the point at which they split off, is a misreading of history. It is to assume that there is a main line of Christian witness represented by a majority organization and that whatever the smaller groups did on their own they did as a sideline and by the uncovenanted mercies of God. To think like this is to fall a victim to biological analogy. In spiritual matters the 'main line' is wherever Christ is truly found, and this is just as likely to be discovered among a small dissident group of earnest Christians as within a large and official body.

II

I come then to these four aspects of present-day Nonconformity.

Troeltsch draws a distinction between what he calls the 'sect' type of religious organization and the 'church' type, and the distinction between them is one not of size but of shape. The sect is the narrow association standing at all times and in all places for a particular view of truth and admitting no variation from it, acting always as judge in its own cause, considering error to be a property adhering only to outsiders and believing that all who are not for us are against us. The 'church' type is a broader association, recognizing itself as a means rather than as an end and able to judge others only because it is under judgement itself, continually looking for further light and recognizing that all who are not against us are for us.

Baron von Hügel, commenting upon this, once said in my hearing that judged by this standard the Church of the Middle Ages was of the church type, while the Council of Trent in the sixteenth century had turned the Roman Church from a church into a sect. It was here, according to him, that the real damage of the Reformation was done.

The history of the Roman Church since Trent, and particularly

since the Vatican Council less than a hundred years ago, justifies this opinion. Yet in our day there has been a growing spiritualizing of the Roman Catholic witness both in England and France. Jacques Maritain has written for all the Churches and has expressed a true word of God for this generation. In England a group of writers and speakers such as Christopher Dawson, Barbara Ward, Father Agnellus Andrew, and the new Roman Catholic publishers Sheed & Ward, represent a concern for true religion which is strongly appreciated outside their own Church. So much is this the case that it is often too easily assumed that Rome has already been converted, and one of our leading Free Churchmen declared the other day that reunion without Rome was unthinkable.

But the situation is not quite so simple as this. Rome is concerned with much more than religion, and Barbara Ward and Maritain are not those who set the pace. Vast though it is, Rome nowadays nevertheless represents the sect type of organization: it believes itself to be the perfect society, judge in its own cause, omnicompetent and self-sufficient. Anything that furthers its interests, political and social as well as religious, is considered to be according to the will of God. Mussolini's expedition to Abyssinia furthered the interests of Romanism and was blessed by the Pope, Franco's rebellion in Spain was helped by a large donation from the Archbishop of Seville, the Vatican has been as busy as the Communists in separating the Poles in London from the Poles in Warsaw, Roman Catholicism is well represented in the British Foreign Office. It is this irresponsible influence of an internationally organized society with its headquarters in a foreign country (in this way exactly parallel to Communism), that makes the Free Church Protestant evangelical witness against Rome still vitally necessary. Until this hard shell of secularism is broken the spirit of Christ which is undoubtedly to be found in the Roman Church as in all other Churches, will never prevail enough to become characteristic.

Our policy, therefore, should be to strengthen where we can all our links with our Roman Catholic brethren, for there are among them those who, like ourselves, wait for the consolation of Israel. Like ourselves they are prisoners of hope, but with a far greater dead weight of authority against them. At the same time we must be aware of the menace to international peace caused by the organization as a whole and the need for constant watchfulness and opposition.

Rome, however, is not the only 'Catholic' Church, even if we use the word in its narrow sense. There is also the Eastern Church. Here is a Church which, as Russia becomes a world power, will have a greater and greater part to play in Christendom. It is a Church without those two fundamental weaknesses of the Roman Church, the papacy and the celibacy of the clergy. It is Catholic without

being ultramontane. In Rumania I once attended a course of theological lectures given by Archimandrite Scriban, then head of an Orthodox theological college in Bucharest. He drew a good deal on *Peake's Commentary* and Glover's *The Jesus of History,* both of which had just been published, and he told me that he had been a pupil of Von Dobschütz in Breslau. A Church which has that measure of broadmindedness has not closed the door to progress.

Yet it is extraordinary how little the Free Churches of England know or even care to know about the Eastern Orthodox Church. It is supposed to be a kind of extra-mural Anglicanism and we leave it to the Anglicans to cultivate. When their theologians come over here it is almost entirely with the Church of England that their associations are made. Yet at the Life and Work Conference at Oxford in 1937 it was evident that all that Rome could have given by its association with that Conference (and did *not* give) was given in greater measure by the Easterns and without that nervous embarrassment which accompanies every form of co-operation with Rome. Our policy for the future, therefore, should be to strengthen our links with the Eastern Church, for our own edification and for theirs—for ours, because of their enrichment of our tradition, and for theirs, because of the danger lest, in Russia at any rate, the recognition of the Church by the State should result in a religious sanction for Communism as vicious as that of the Holy Synod for Czarism. Association with vigorous non-Roman Churches independent of the State is as important for the Eastern Church as association with an English Established Church.

III

The second aspect of Nonconformity is that towards the Church of England. Here great changes have been witnessed in the last hundred years, and the turning point has been the rise and development of that domesticated form of Nonconformity within the Church of England—the Anglo-Catholic or Oxford movement. It is well to remember that the Oxford Movement stressed within the Anglican Church the right of private judgment even though in appearance it appealed from Anglicanism to a wider authority. It could not appeal to Rome because according to this theory it was Rome that was in schism. What happened, therefore, in the words of William Temple, was as if you declared "I believe in the Holy Catholic Church and regret that it does not exist" ! In other words, you were thrown back on your own private interpretation of Scripture, the Creeds and the Thirty-nine Articles. That in effect is the position of that militant Nonconformist weekly, *The Church Times* —the old lady of Portugal Street.

The Oxford Movement, however, materially altered the position

of Nonconformity towards the Church of England. Hitherto it was the State connection that had alienated Nonconformists, bringing with it the use of the Thirty-nine Articles and, still worse, of the Sacrament for purely political purposes as tests of eligibility for Parliament or Town Councils or the universities. As far as Protestantism was concerned the Anglican Church was in theory as Protestant as the Nonconformists. But now the position was changing. The official connection with Protestantism became a source of offence to many Anglicans themselves. Unable, however, to unchurch their own people bound to them by the Establishment, they entered with all the greater gusto into the sport of unchurching those who were *not* their own people. Nonconformists, hitherto considered as non-Anglican Christians, were now held very doubtfully to be Christians at all.

This of course did the Nonconformists no harm, but on the contrary a great deal of good, for it forced them back on first principles. They may have begun as sects, but was it not possible now that they stood for a wider view of the Church than the Church of England itself? As the State connection became less and less characteristic of the Anglican revival, so opposition to the State connection became less and less the emphasis of the Nonconformists, and the word 'Nonconformist' itself—a word of local and sectarian significance—began to give way to the term 'Free Churches'. The emphasis was on 'Church' as well as on 'Free'. Thus one result of the Oxford Movement was a growing self-consciousness on the part of the Free Churches. Among Methodists the word 'Connexion' and among Independents the word 'Chapel' gave way to the use of the word 'Church'.

The Anglican revival has thus done good both to the Church of England and to the Free Churches. It has helped to centre Anglican feeling around the Church as a spiritual society and not merely as a national institution, and so it has influenced for good even those who are repelled by Anglo-Catholic sectarianism. It gave rise to the Life and Liberty movement out of which came the National Assembly and the parish electoral rolls. It has emphasized the autonomous nature of the spiritual life, the need for discipline in holy things, and the existence of an authentic word of God for our own times. This in one way, and the fellowship of the Student Christian Movement in another, have compelled the Free Churches to think, organize, and act as Churches and not as sects. It sounds paradoxical to attribute any of the growing fellowship between Free Churches and the Church of England to the influence of the Oxford Movement, but I believe it to be true. It has emphasized the spiritual side of life for all of us. And if the old lady of Portugal Street fusses over the shape of her hats and the cut of her clothes and the brand of her perfume, that is because she knows only too

well that she has fallen out of fashion even with her own grandchildren! It is with the revived Church of England as a whole and the revived Free Churches as Churches that the future lies. No doubt, sectarians, whether Anglo-Catholics, or Nonconformist, or even Roman, have their uses where they hold up before us isolated but vital aspects of Christian truth out of their context, but as the Churches learn from one another they supply the missing context and all that is useful in the sectarian witness is taken over and universalized. Our policy, therefore, should be to emphasize those things in which we agree with the Church of England, support in every way possible the Ecumenical movement, and so enable our Anglican friends to be content to allow truth to be its own safeguard. And we shall find in these matters as in many others that the lead comes from the mission field. The difficulties in the way of the South India scheme are due as much to our sense of unity as to our diversity of practice.

IV

A further effect of the Anglo-Catholic movement on the Free Churches has been to alter very radically their view of the State connection. As long as the State Church rejoiced in the name Protestant the Nonconformist witness was against its state connection rather than its theology. When, however, the State Church appeared to be flirting with Rome it was the State connection that became the guarantee of Protestantism. In 1928, therefore, Free Churchmen, despite their principles, made use of the State connection to help to defeat the revised Prayer Book. At the same time in the matter of popular education the Free Churches, which up to 1867 had been extremely suspicious of State action, began to advocate State schools as their own religious counterpart of Church schools. In these days, therefore, it is the Free Churches who hold to the State connection in education and the Anglicans who deplore it. What used to be called the Nonconformist conscience has in recent years been much more evident within the Church of England.

But it is not the State as it used to be. That is to say, it is not the State conceived as a group of land-owning Church squires legislating from Westminster. It is the State conceived under two forms —the legislature in London elected on a franchise as wide as it is possible to have it, including in it Free Churchmen, women and working people; and the various administrative bodies in the country, popularly elected, known to all men and extremely sensitive to local opinion. To the building up of this kind of society the Free Church tradition has made a strong contribution. Church and State, therefore, conceived in their local aspects, have a great deal

to do with one another, and as more and more people are required to work the agencies of local government there is need for both training and inspiration. If I may quote the words of Fairbairn:

> Of all States the democratic most needs virtue, integrity, disinterestedness of motive, sanity of intellect, and inflexibility of moral will in its governors and guides, but while we cultivate politics with passion do we not leave the creation of the politician to chance? Have our people been constrained to conceive that the office of statesman is not less sacred than the office of the churchman and demands because of its greater perils and more manifold temptations a more enlightened conscience and a larger endowment of grace?

Here is certainly a vocation for the Free Churches of the future.

But in these days the State has developed not only inwardly but also outwardly. The self-sufficient National State of the Reformation era has reached its term. It can no longer feed itself, nor set itself to work. Quarrels between States involve the whole world, for the whole world is interdependent. And the atomic bomb has put into the hands of those who care to use it the means of obliterating civilization altogether. The day of national sovereignty, therefore, has ended. Secure within their own frontiers and putting their trust in their own strong right arm, nations have hitherto been a law unto themselves and judges in their own cause. Any universal principles recognized as binding on them all have been useless to restrain a strong Power bent on mischief. And now they must all stand naked to the world, putting their trust only in such intangible qualities as goodwill and neighbourliness. Was there ever a time when statesmen needed more the wisdom of God and spirit of God? Who is sufficient for these things except God alone? And whence is the power of God to come if not from those who are particularly his servants?

But have we ever thought what it means—this laying aside of sovereignty by a nation? It means that a large society of people, many millions in number and composed of many different parties and classes and points of view, is to forego the political habits of four hundred years, give up all its deeply engrained prejudices, alter its whole conception of patriotism, and develop a political life based on complete mutual trust of other nations of vastly different habits and language from its own. It is the greatest demand that any nation has ever been required to make, and unless it is accepted within a very few years there is nothing but the bleakest possible outlook for mankind. And yet, the Churches of this country and the Free Churches in particular, take it for granted that the demand should be made and should be accepted.

But despite this demand of the sacrifice of nationalism, a thing infinitely difficult to bring about, the Churches of this country, and

the Free Churches in particular, are not in the least prepared to sacrifice their denominationalism, a thing which ought to be much easier to bring about. Is it reasonable to expect the nations to do what we ourselves will not do? When we hear of British vested interests or Russian vested interests we lament that in these days of crisis the nations are not more public-spirited. And yet the same reproach can be brought with even greater cogency against the Churches, for denominations too are vested interests, and every Church represents a vested interest. There is co-operation among them, just as there is a measure of co-operation among the nations, but it is always with the reservation of the sovereignty of the denominations. In this Free Church Council we are celebrating fifty years, of *what?*—Free Church co-operation? Can it be said that we are any more prepared today to let go our individual sovereignty than we were fifty years ago? What qualifications have we to speak the word of God to the nations when we turn a deaf ear to the word of God to ourselves? We would like some nation to make a gesture of goodwill to the others so that the whole machinery of goodwill may be got going: but what gesture of goodwill has there ever been of Methodists to Baptists, or of Quakers to Presbyterians? A willingness to talk is not a gesture, it is a substitute for it. What the world needs is action.

And not the world only but God. Let us hear the word of God on this matter:

> Have that mind in you which was also in Christ Jesus, who being in the form of God counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant . . . becoming obedient even unto death, yea the death of the cross.

That is the first part of it, and the application to our denominations is plain. For do they not pride themselves on being the body of Christ? "This is my body, broken for you: this do in remembrance of me". Is the body of Christ ready to be thus broken? Will the Methodists 'hate' *Wesley's Sermons,* as Jesus said that a man must 'hate' father and mother, in order to fulfil the prayer of our Lord that "they might be one" with the Quakers? Will the Quakers go through the agony of giving up their liberty of theological expression that they may make union with Presbyterians easier? Will the Baptists cease to insist on their dogma of believers' baptism that they may come into line with the other churches? Will the Presbyterians relax their ordered system to allow co-operation with Congregationalists? Will all the Free Churches give up their vested interests, financial and theological, in their own individual hymn-books to produce *one* for the use of them all? Will the Churches amalgamate their colleges and have their ministers trained together, and will their missionary societies come together in a joint board to

plan a joint strategy under unified control? These are the questions we ought to be asking ourselves if we are sincere.

But that is not the whole story. St. Paul continues:

> Wherefore God hath highly exalted him and given him the name that is above every name, that at the name of Jesus every knee should bow and every tongue confess that he is Lord to the glory of God the Father.

The significance of this lies in the word "Wherefore". It is only because Jesus went to the Cross that God highly exalted Him. His body was broken and so He Himself became the centre of loyalty for the whole world. And the power that the nations need to enable them to live together in unity will only be set free for the world by some great act of renunciation after the pattern of our Lord Himself.

The Free Churches are undoubtedly in fellowship. They recognize each other's ministries, preach in each other's pulpits, join together in common action concerning obvious social evils. They also join together to urge the claims of the State in the matter of religious education. But none of these actions really costs them anything. There is no *tension* involved in them, no plumbing the depths of sacrifice and death in order that new life may be born, no willingness to face the Cross. But the needs of the times are such and on such a scale that only faith on a similar scale can deserve the response from God that the world needs. It would be well to suspend all our competitive efforts to win the world for Christ until by some such great act we have shown that we are willing also to pay the price that He paid. We are anxious to sit on either side of Him when He comes into His kingdom: all that we can be sure of is that we are called upon to drink the cup that He drank and be baptized with the baptism with which He was baptized. That cup is renunciation. And our faith that things will come out all right is not our faith in one another but our faith in God.

Therefore, as we look into the future our next task, our primary task, is not with Rome or with the State or with the Church of England, it is with ourselves. This is the day of our visitation. If within the next ten years we have made no further progress in Free Church unity from where we are today we shall have proved unworthy of our high calling and our day will very properly be done.

THE "OBSCURITY" OF P. T. FORSYTH

By THOMAS D. MEADLEY, B.A., B.D.

"FIREWORKS in a fog" was Sylvester Horne's stricture on the literary style of Peter Taylor Forsyth. Dr. George Jackson, while admitting the importance of Forsyth's judgments, complained about his inadequate mastery of the art of communicating them, quoting with approval A. S. Peake's criticism: "These scintillating pages left many a reader dazed by a series of electric flashes which did not succeed in dispelling the obscurity that gathered about the subject".

Forsyth was well aware of this frequent charge of being dark with excess of light. "I am long accustomed to be called obscure by many whose mental habits and interests are only literary, who have felt but a languid interest in the final questions of the soul as the New Testament stirs them. . . . At first, I believed I was obscure, and I took pains to be short in sentence and unadorned in style. But I found my critics still puzzled. And I have come to think the obscurity is at least in some degree due to the fact that while I am attracted by such matters beyond all else, I am often dealing with people to whom they are not only strange but irritating"[1].

Is this charge fair? It is true that Forsyth cannot be read without disciplined attention, but is that a fault in his style? Why do his writings appear difficult? Should we reproach the subject-matter, the audience, or the man himself?

I. *The Subject-Matter*

"Style is thinking out into language", said Newman. Thinking must be adapted to the nature of its object. So the object of thought, having determined the thought-process, moulds the language and the style, which must serve absolutely the matter in hand.

Forsyth is not so much a systematic thinker as a creative artist working with a very special sort of material, and limited by it. The sculptor does not attempt to chisel clay or mould marble, but must adapt himself to his medium, and the type of work of art created is partly limited by the nature of the material. Forsyth's greatest work has a grand effect of mass, yet he does not lack the capacity for fine detail of flashing crystalline brilliance. Many of the weak or obscure passages are partly the result of his unusual medium, *i.e.*, personality in moral action reflecting upon itself and its source. This "personal" material breaks through all neat schemes with its loose and ragged ends, refusing to be tidily dovetailed. The analogy of customary artistic media breaks down at the point of transition

[1] *Positive Preaching and The Modern Mind*, p. 34.

from inorganic to organic, and even more certainly at the point of transition from organic to personal.

Some subjects are amenable to precise statement and clear exposition. They are open to the logical approach or to scientific analysis. Analysis is successful with dead objects, which can be dissected, parcelled, and neatly labelled. But vital meaning is not a corpse laid obligingly still for the knife. Analysis is a post-mortem examination, which, on a living being, is neither possible nor legal.

Not all subjects respond to the logical approach. Limpid simplicity of style cannot do them justice. In studying, thinking, talking about such subjects we are plunged into "a realm which language was not devised to describe, and for the study of which the rules of scientific method were not set up. . . . We are thrown into the unnamed and the illogical, but that is only because speech has not yet completed its vocabulary and logic has been formulated on too narrow a basis"[2]. It is a false assumption that there is "a perfect system of verbal expression for all the internal moods and meanings of men . . . , that a man has a word for every reality in earth or heaven or hell. . . . Language is not a scientific thing at all, but wholly an artistic thing. . . . The tongue is not a reliable instrument like a theodolite or a camera"[3]. The poet exasperates the scientist by using words with subtle shades of associated meaning. The attempt to rescue a word in regular use (apart from technical terms which have validity if not beauty in their own sphere), for a definite scientific sense is invariably defeated. Those fine shades are continually merging into one another, parting, chasing, mingling as mercurially as April shadows on the lawn.

To express the deepest realities of life and experience words are notoriously inadequate, yet indispensable. "All words, even the greatest, are made from the dust and spring from our sandy passions, earthly needs, and fleeting thoughts; and they are hard to stretch to the measure of eternal things without breaking under us somewhere"[4]. A man is needed with scientific equipment and critical apparatus, and with the artist's power of sensitive suggestion, who can turn the whole to the account of the vital concerns of morality and ultimate living reality. His task will be "to devise a language through which spiritual discernment or faith can become articulate"[5].

Forsyth is concerned with just those realities. He is thinking about conscience, mind, and heart in relation to the One Holy God, Creator, Judge, Redeemer, Sanctifier. His subject is evangelical theology in its relation to the whole of life. His concern is with living experience of the Bible promises. He is therefore trying to

2 T. E. Jessop: *Nature, History, and God*, p. 12.
3 G. K. Chesterton: *G. F. Watts*, pp. 90-2.
4 *The Work of Christ*, p. 210.
5 Jessop: *ibid.*, p. 15.

say what cannot be said, but must be said. "Revelation did not come in a statement, but in a person; yet stated it must be. . . . It must be capable of statement, else it could not spread; for it is not an ineffable, incommunicable mysticism"[6].

Only personal action can reveal personality, but action uninterpreted is meaningless. "The Word without the Fact is empty. The Fact without the Word is dumb"[7]. The interpretation is part of the act; it is the act completing itself. The words are deeds. Such speech is action; it is the person in the act of expressing his thought, the clue to which is his biography. "The position I take up makes the personal religion of the matter the base of theology"[8].

We have no right to expect such matters to be thought about in the same way as material things or abstract subjects. Our existence is involved. Evangelical theology is not so much faith thought about as faith thinking. In such a situation you must "be able to think clearly with your heart on fire"[9].

Any attempt to translate such living experience into words results in tortuous expressions and paradoxical statements. Contradiction and antithesis are inevitable marks of the style. We may say of Forsyth what he said of Paul: "To express a reality so unspeakable he strained language and tortured ideas, which he enlisted from any quarter where he could lay hands on them"[10].

His subject, therefore, does not lend itself to systematic thought or writing. Forsyth's books usually lack clear outline. The clarity of the chapter headings proves deceptive on closer acquaintance. There is little formal ceremony to open and close. The reader is thrown in at the deep end to sink or swim. This is not necessarily bad writing. As Thornton Wilder complains about the complacency of much writing: "Who does not know the empty opening paragraphs, the deft but uninstructive transitions, and the closing paragraphs that summarise a work and which are unnecessary to an alert reader?"[11].

Forsyth's subject requires an "alert" reader. "The writer must rely much on the cooperative effort of the reader, and must chiefly court the student. The merchantmen of these goodly pearls must be seekers; and without even divers they cannot be had"[12].

II. *The Audience*

Forsyth addressed himself to eager searchers and earnest believers, "who do not resent an unfamiliar word, who are attracted rather than impatient towards a dark saying, who find the hard

6 *The Person and Place of Jesus Christ*, p. 15.
7 *The Person and Place of Jesus Christ*, p. 160.
8 *The Person and Place of Jesus Christ:* Preface.
9 Jessop: *ibid.*, p. 13.
10 *Positive Preaching and The Modern Mind*, p. 16.
11 *The Angel That Troubled The Waters:* Preface.
12 *The Person and Place of Jesus Christ:* Preface.

texts the mighty ones, and who do not grudge stopping the carriage to examine a mysterious cave or to consider a great prospect"[13]. He had therefore to face the usual dislike of mental effort, the inertia of the popular mind in which "thought is trivialised into interests that are neither universal nor fundamental, neither tragic nor glorious, but just drab and humdrum; so that adequate treatment of ultimate things is dismissed by the sentimentalists as obscurity"[14].

Even the Church suffered from this myopia; its eyes were adjusted to the world's standard of light. The religious audience echoed the prevailing odium *anti*-theologicum. "I will go so far as to confess that one of the chief miscalculations in the course of my ministry has been to speak to congregations as if they did know and use the Bible. I was bred where it was well known and loved, and I have spent my ministerial life where it is less so. And it has taken me so long to realise the fact that I still find it difficult to adjust myself to it"[15].

The particular interests and mental idiom of his age were unable to appreciate his message, which had to wait for another set of circumstances to be heard aright. His own generation was concerned with adjusting religion to current scientific theories and to historical criticism. He was sufficiently far ahead of his contemporaries in his understanding and espousal of these theories and methods to be viewed with suspicion, by the Yorkshire and London Congregational Unions, in his first two pastorates at Bradford and London, as a heretic. "But it pleased God . . . to bring home to me my sin in a way that submerged all the school questions in weight, urgency, and poignancy. . . . My faith in critical methods is unchanged. . . . But the need of the hour is not that"[16].

Forsyth anticipated the modern disillusionment with the doctrines of inevitable progress and the innate perfectibility of human nature. He withstood the illegitimate extension of biological theories of evolution into non-biological areas. He indicated the nemesis of liberalism in a historical religion: "It advances so far from its base as to be cut off from supplies, and spiritually starved into surrender to the world"[17]. The weakness of a merely individualist Nonconformity, the need of a lofty conception of the Church as more than the "co-operative egoism" of a religious club, the coming conflict between Church and State, the inadequacy of humanism as the Church's platform instead of one of its planks, are all judgments confirmed by subsequent events. His predictions of the fate of an irreligious democracy, "which wrecks on its determination to own no authority which does not proceed from itself, . . .

[13] *Positive Preaching and The Modern Mind:* Preface.
[14] *The Justification of God,* pp. 84-5.
[15] *Positive Preaching and The Modern Mind,* p. 34.
[16] *Positive Preaching and The Modern Mind,* pp. 281 ff.
[17] *The Person and Place of Jesus Christ,* p. 25.

tends to resent excellence, to be at home with mediocrity, to idolise comfort''[18], are now being justified, and are being repeated on the authority of men who have the privilege of seeing the results. Forsyth foresaw the harvest while the seed was growing secretly. The recent interest in Kierkegaard is a typical justification of his foresight, which thirty years ago was aware of the importance of ''the melancholy Dane in whom Hamlet was mastered by Christ''[19].

His insights were in advance of his times, and so his public found his message strange. But there has been a recent revival of interest. Dr. George Jackson suggests that ''the nemesis of neglect is fast overtaking books which should have been as a lamp unto our feet and a light to our path''. Such a statement is not easily squared with the facts. In at least one northern university city a second-hand copy of any of Forsyth's works is a rarity, and, if found, is usually earmarked for some customer. I know a man who has searched for these works in second-hand bookshops from Torquay to Oban almost in vain ! Dozens of *young* Christians are finding in him a faithful interpreter of the Word of God. In view of the spate of books flooding on to the market, what publisher dare risk a new edition of a twenty-one year old book unless he suspected a demand for it? Yet in 1930 the Independent Press issued a fourth edition of *The Person and Place of Jesus Christ,* first published in 1909. In September, 1938, the same Press issued a second edition of *The Work of Christ* after an interval of twenty-eight years. In the foreword Principal J. S. Whale affirms that Forsyth's work, ''so far from being out of date, . . . anticipates by nearly a quarter of a century the 'realism' of our modern theology without the extravagances into which it has been led by the excessive logic of Barthianism''. Forsyth speaks to our condition better than Barth or even Brunner, because, while they write for the German-Swiss situation, he addressed the English. His critics are increasingly discredited, and his relevance increasingly recognized, because the modern religious audience is seeing the disappearance of the fussy idealisms and naïve natural optimisms which obstructed the earlier views. The crisis of our times makes his New Testament thought-world more intelligible and congenial.

III. *The Man*

There remains to consider the peculiar contribution of Forsyth himself—his temperament, his training, his experience.

His daughter, Jessie Forsyth Andrews, in her Memoir prefacing the second edition of *The Work of Christ,* describes ''his highly strung nervous temperament, inadequate physical strength, and

[18] *The Church and The Sacraments,* p. 11.
[19] *The Work of Christ:* Preface.

quick mind". He says of himself, though in no complaining spirit, "I cannot remember since boyhood passing a day without pain". No wonder there is an occasional tartness in his words!

Forsyth was a man of learning and taste. He had the scholar's grasp of facts, theories, and critical method, combined with the artist's acute sensitiveness to impressions which stored his mind with easily accessible metaphors. He was intimately acquainted with the literature of several countries, and was therefore not indifferent to literary grace. Of Martineau he said, "His style alone would have given him influence—so lucent, jewelled, over-polished at times, perhaps, but never metallic; full of fancy—sometimes too full—and of imagery now scientific, now poetic; full of delicacy, lithe as steel, with a careful felicity. . . . Newman alone ranked with him in this regard". Of Dr. H. T. Andrews, his son-in-law, he said, "After Dr. Andrews' lucid and *ligato* style, I fear that many will be impatient with mine". Forsyth could write originally and with information on art in nearly all its forms. "His interpretations of art in his early books won the acknowledgement from G. F. Watts that Forsyth understood his pictures better than anyone else"[20].

This apostle of light, this man of culture and erudition, became an evangelical believer without losing his former interests and accomplishments, without forfeiting his critical apparatus and acumen. He knit together concerns commonly supposed in conflict—art and ethic, culture and evangelism, righteousness private and public. He united academic attainment and æsthetic sensibility with the experience of a scarcely saved believer. He valued the true path the more because of his former wanderings. A faith painfully won is joyfully treasured. "I wish more of our belief had gone through troubled scenes and come to its rest; we should make far greater impression upon men if we gave them to feel we had fought our way to the peace and power we have"[21].

Forsyth based his theology on living experience of the power of God, as promised in the Scriptures, laid hold of by faith. His theology is but that faith thinking, mobilizing every faculty, the keenest criticism, the purest, deepest, most disciplined passion. He writes, as he thinks, with his whole personality in its unanalysable unity. His academic and æsthetic accoutrements are not paraded with laboured pageantry, but as weapons from his armoury are wielded with vigilant vigour. Every flank is defended, no foe ignored. No camouflage of culture deceives his wary eye.

He is on the King's business; it is perilous to ignore the herald's proclamation. This thing matters; he is preaching for decision, provoking heart and mind and will to activity. He writes with the whole man, his very body pulsating. One can see and feel "the

[20] H. T. Andrews: *British Weekly*, 17th November, 1921.
[21] *The Work of Christ*, p. 9.

eager gesticulation which now and then underlines, argues, denies, and above all asserts". Madariaga's description of Unamuno's style fits Forsyth. He jerks the reader out of his complacent reading, avoiding the conventional constructions which flow soothingly over the mind with tepid and soporific gentility. His words are charged with passion. He wrestles as he writes. He is no contemplative onlooker; his aim in writing is to be a protagonist in the battle, not a commentator on it. He rejects the attitude of detachment, of the spectator who wants sensation without effort. He will not allow tolerant indifference to masquerade as Christian charity.

His visits to the Alps of experience have revealed wonders he would share. He hurries us from point to point, then halts us breathless. Muscles, sinews, and lungs are stretched taut. The surplus fat of sedentary theorizing is sweated off and the system purged. The early stages of this impetuous journey are painful; we are out of training. We pant! We ache! We are hustled out of our dignified scholarly gait or our genteel suburban amble. Our spotless collars are spattered with mud; our shoes, hitherto unsullied on the deep-pile carpets of bourgeois culture, are befouled in the mire; our immaculate attire is grazed by screes and briars. In the rarefied atmosphere of the high places the flame of his spirit burns clear, while we gasp for breath; our lungs are not attuned to the demands of that altitude.

Small wonder we are soon exhausted at our first attempt to read Forsyth! His daughter says, "He wrote with a physical and nervous intensity which shook the desk, and which after an hour or two left him utterly spent, stretched out white and still upon his study couch, until the Spirit drove him back to pen and paper. Of all his enormous output, every word was written with his own hand, and corrected and re-corrected. He could never dictate—he must feel the pen, he said". Just so! He needed resistance well-nigh physical, a weapon to grip. It is no accident that the lay-out of his greatest book is a plan of battle.

His artistic limitations arise from this fervour. He exhibits, as Madariaga says of Unamuno, "the limitations of the artists who cannot cool down. . . . Great art can only flourish in the temperate zone of the passions, on the return journey from the torrid".

The intensity and purity of his vision enabled Forsyth to see distinctions "of which the man without the evangelical experience and its theological discipline is so impatient"[22], and which provoke the accusation of hair-splitting. This man, who can hack his way through tangled forests with any backwoodsman, can in subtler matters dissect with the delicacy of a surgeon. He knows there are dividing lines "as fine as a hair, and as hard as a diamond". He has a faculty for asking the relevant question, and for presenting it

[22] *The Work of Christ*, p. 104.

in such a way as to facilitate the answer. "As I work my way through the difficulties and questions which present themselves, over and over again I perceive that many of the difficulties that seem so serious to some turn entirely upon some valuable distinction that has been ignored. . . . Of course the man in the street says, as soon as he is asked to distinguish, that that is getting into the region of subtleties"[23]. Such a man is at home only with the artificial simplicity of black and white, and ill at ease with the indeterminate shades of grey. But it is not the man in the street who finally judges, but the Lord Whose Word is sharper than any two-edged sword, piercing and dividing asunder soul and spirit, joints and marrow!

The obvious temptation to a strong personality with such vivid gifts and developed powers is to be carried away by sheer delight in their exercise. Upon occasion, like G. K. Chesterton, Forsyth is liable to indulge his sense of verbal power to the hurt of his subject. So dialectical a mind may sometimes make distinctions without a difference! Tares are amongst the wheat, but that is no excuse for neglecting the harvest.

Despite all the strictures on his style, those who write about Forsyth have difficulty in avoiding quotation. His books are a quarry of flashing epigrams as well as of solid rock. A selection of his brief challenging statements would liven up our Wayside Pulpit notice-boards, some of whose tepid half-truths would justly have aroused his contempt. They are sticking plaster to bind up mortal wounds.

How should we read such a writer? The fact that "almost the whole number of his students find him completely lucid and readable" (*Memoir*) suggests that the strangeness is not so much in the style as in the idiom of his mind. We must therefore first of all by study become familiar with that idiom.

Forsyth was a prophet who had to create the capacity for response, like Wordsworth and Browning and T. S. Eliot. *The Dramatic Lyrics* and *The Waste Land* are almost unintelligible until one has discovered the knack of reading them. Light dawns upon persistence. True art demands the co-operation of the audience. This demand differentiates it from sentimentality, whether in art or religion, which stimulates the feelings without exacting responsibility, and so debilitates its audience.

Forsyth can no more say the unsayable than can we. Does this mean the labour and the sweat are vain? Surely not. The very vigour of the pace purifies our perceptions. The discipline of such reading reacts upon the reader to his advantage. He profits by his pains. The prize of patient progress is the power to progress. The reader is protected from the democratic danger of demanding that

[23] *The Work of Christ*, p. 104.

everything shall be made intelligible and easy for the lazy mind. He is rescued from discursive to profound reading.

We should read Forsyth as Ronald Gregor Smith instructs us to read his translation of Martin Buber's *I and Thou*. "It must be read more than once, and its total effect allowed to work upon the mind; the obscurities of one part . . . will then be illumined by the brightness of another part. For the argument is not as it were horizontal, but spiral; it mounts, and gathers within itself the aphoristic and pregnant utterances of the earlier part".

Horace Bushnell, introducing his book *God in Christ*, offers similar salutary advice. "If we find the writer moving with a free motion and tied to no one symbol . . . ; if we find him multiplying antagonisms, offering cross views, and bringing us round the field to see how it looks from different points, then we are to presume he has some truth in hand which it becomes us to know. We are to pass round accordingly with him, taking up all his symbols, catch a view with him here and another there, use one thing to qualify another, and the other to shed light upon that, and by a process of this endeavour to comprehend his antagonisms, and settle into a complete view of his meaning". Following hard after we come to the same point where we can see what he sees. Our gaze can follow his pointing finger. Even should the vision be withdrawn, we can never be the same again, for we have beheld "the dim battlements of Eternity".

The energy and concern of this writer has shaken some of us to the depths of our being. We have been surprised, as Barth says of himself, by "an armed man", whose name and nature perhaps at first we did not recognize. The grip of this antagonist aroused us to a sense of our critical position at the ford of the river of decision. We arrived at our Rubicon, nay, our Kedron. Prostrate, we realized that we had been mastered by the Holy Love of God. The touch of His Hand shrivelled the sinew of our religious self-confidence, crippled our pride, and halted our self-willed career, so that we had no option but to yield to His embrace. "Sin, grief, death, and grace make a standing rebuke to our lust for lucidity, our rational religion, and our passion to explain"[24].

Doubtless the complaints will continue. The message of Jesus, and of Paul, whom He inspired to complete His Work by interpreting it, saying those things which His hearers could not previously bear, was likewise misunderstood. "But neither for that reason changed his note, because the obscurity was in the matter rather than the style, and was therefore charged by them upon the spiritual denseness of their audience, and not upon their own literary ineptness"[25].

[24] *The Taste of Death*, p. 77.
[25] *Justification of God*, p. 2.

The paragraph in which he takes leave of his readers at the end of *The Person and Place of Jesus Christ* will serve as a fitting farewell. "I hope in these too compressed and tense but not unmeaning words of mine, that the Lord has been in some measure transfigured before us. I hope the atmosphere has been luminous even if every thought has not been lucid, and that it has been good for us to be here even if not knowing all we said. The glory of the Lord is something more than lucid when it breaks out upon waiting, watching, praying, bemazed men. And there is laid upon us, as we go down from the Mount, the command of silence in the form of an incapacity for due speech. . . . Let us, as we descend, go down with a secret which we cannot perhaps expound but which we cherish, and smile to each other like silent lovers in a crowd. . . ."

A Christian in Revolt (Douglas Organ, 6s.) is a small book by a Roman Catholic priest, Fr. J. F. T. Prince, written in a fine rage against the smug religion of the moneyed and respectable Christian. It is effective in attack, with weapons taken from both the Papal Encyclicals and the Marxists. If it is less powerful in construction, that may be because we have in Britain no real equivalent to the new Catholic Left Wing Parties of the Continent.

R. T. Brooks.

There is much that is sensible and sound in Mr. Donald Hughes' *Some Educational Foundations* (Epworth Press, 4s.), and his gift for apt and telling phrases makes the book very readable. Mr. Hughes has obviously thought deeply about the good Boarding School and its function—more deeply, for instance, than about the Secondary Modern School, in which, after all, some 90 per cent of the children of this country between 12 and 14 are being educated. Two of the best chapters are on Religious Education.

W. R. Niblett.

H. C. Colles was music-critic to *The Times* from 1906 to his death, at the age of 64, in 1943. *Essays and Lectures,* by Mr. H. C. Colles (Oxford Press, 12s. 6d.), is a collection of his writings for that paper, together with two short series of lectures. Their nature makes these articles eminently readable, though there is about the lectures a certain Aristotelian baldness, since they were compiled from his notes. This is an excellent bedside-book for a musician who appreciates a gentle and scholarly mind, a pleasing wit, and a wealth of miscellaneous information, but is not looking for speculative profundities.

Erik Routley.

The chatty style and somewhat superficial approach of Dr. R. Wyse Jackson's collection of *Swiftiana, Swift and His Circle* (Talbot Press, 5s.) tend to conceal the extent of research on which these little essays are based. Unfortunately, also, there is no literary figure, even in the 18th century, who takes less kindly to the process of 'whitewashing' or sentimentalizing than Swift. But there is new and picturesque detail in the studies of such minor Swiftian satellites as Roger Cox, Parish Clerk of Laracor, and Martha Whiteway, the friend of his last years.

P. A. Spalding.

A COLLEAGUE IN THE MINISTRY

By Henry C. Carter, M.A.

The Editor has asked me to write an article of reminiscences. I wish I felt able to comply with so kind a request. But though my two pastorates, in Wolverhampton and Cambridge, are crowded with recollections which are precious to myself, I have not the skilful pen which could make them of value to the readers of these pages. I have obtained leave, however, in place of what was asked of me, to write of one recollection only.

It is the recollection of a single person. Happily it is not only a recollection, for that person is still living. Publishing words of praise is too generally left for obituary notices. But why should we wait till a man is dead before we speak, not only to himself and his intimate friends, but to a wider circle, of the estimate we have of him? I propose to write of a living man and of the place he holds, not only in my own admiring affection, but in that of countless others whose lives have been influenced for good by his character and his work.

If, twenty years ago, or at any time for three decades before that, you had been coming out of the Fitzwilliam Museum in Trumpington Street, Cambridge, you might very likely have seen a short, thick-set man walking alone at a steady pace on the opposite side of the road past Addenbrooke's Hospital. If you had happened to watch, you might have seen him stop, as he came opposite to the Museum, and make a half turn to cross the road. You might have wondered why, as he came to the kerb, he appeared to feel the ground with the stick, which till then he had been using in the ordinary way, to make sure that he was stepping on to the bridge of paving-stone which crosses the little stream of Hobson's Conduit flowing in the gutter, and making for the corresponding bridge over the similar stream on the other side. You might then have seen him, after crossing the road, resume his steady walk past Peterhouse and Little St. Mary's Church and turn into the lane beyond the churchyard. Why did he feel the ground with his stick just that once? If you had been in the company of a Cambridge resident and had asked him that question, he would probably have been able to tell you that the man you had noticed was quite blind, and that he was no doubt going to practise at Emmanuel Church where he was organist, and that his name was Herbert Warmington.

You would have been tempted to go on with your questions: "But he walks like a sighted man; is he actually blind?" "Yes, totally—since he was a very young boy". "And can he find his way about alone?" "Oh yes, without difficulty, all over Cam-

bridge". "And can he play the organ?" "There is no one in all this town of churches who can accompany a service so perfectly". And your companion would have been speaking the exact truth.

When I went to be minister at Emmanuel, following Dr. Selbie in 1910, Herbert Warmington had been organist there already for more than twenty-one years. He was, indeed, the first regular organist in the present church building. It did not take me long to find out how great a part he played, though always unostentatiously, in the Church's life. I had in him a real colleague in my ministry. We consulted each other about the music of the services, and there was never a word of misunderstanding between us.

It did not take me much longer to find out how marvellously he had surmounted the disability of his blindness. It had come upon him as a result of measles when he was between four and five years old. He used to say that it came as a deserved penalty for an act of disobedience—going to look out of a window or something of that sort when he had been ordered to stay in bed. Anyhow, he has accepted it as an appointment from God, and no word of complaint has ever escaped his lips, nor, I think, even entered his mind. He is very compassionate of the deaf. Deafness, he thinks, must be a terrible affliction. This is perhaps less surprising because he is so greatly dependent upon the sense of hearing, which with him is amazingly acute. He recognizes at once, by their voices, people he has not met for many years. I have asked him whether he can remember being able to see. He answers that he has a vague recollection of seeing a field of green grass. Red, blue and green seem to be not meaninglesss words to him, but what exactly they mean of course he cannot explain. Shapes of people, faces, houses, animals, or anything else, have no meaning to him; perspective seems nonsense.

He went to what was then, and I believe still is, the best school for the blind we have—at Worcester. They played cricket! The ball was of wicker, with a bell inside; the wicket-keeper clapped his hands to let the bowler know in what direction to make his attack. For the rest they played according to M.C.C. rules. Dr. Peel might note this for one of the appendices to his next book on cricket. In another game of which he has told me, they played on stilts, one side attempting to enter under an archway, the other side to keep them out. From school he went to Peterhouse at Cambridge and studied mathematics. He took a second class in the Tripos, presumably dictating his answers. There used to be a story current that he chose optics as his special subject, but I fancy that this is apocryphal. For many years after taking his degree he coached men for the Little Go and other examinations.

I have referred to his acute hearing, but you need to go for a walk with Herbert Warmington to discover how wonderful it is.

He seems to know without any telling when to step down and when to step up at the crossing of a road. You may ask him to describe what you are passing, and he will say: Here is a hedge, here a high wall, here a low one with a railing on it, here a door, and there opposite is a lamp-post; standing by the kerb is a motor-car—unless it is a cart. And it is all done by attention to the echoes of his own footsteps. I once found him, after snow had begun to fall, standing helpless in front of a shop, waiting for someone to lead him. He explained to me that snow deadened all the echoes. Snow, he said, is the blind man's fog. Sometimes in a room where he was visiting he would say to his hostess: "Your clock wants cleaning, I can tell by the tick; let me take it away and clean it for you". I have seen him in his own house with newspaper spread out on the table and all the parts of a clock scattered over it, deftly cleaning the pieces one by one and then putting them together and making a good-going clock again. I once asked him if he could do the same with a watch, but he said, "No, it's too fiddling!"

As will be guessed from this, he has marked mechanical ability. If anything goes wrong with a car, when he is being driven in it, he generally knows more quickly and better than the driver what the trouble is. He knows every pipe and pin inside the organ, and in his more active days, if there was any trouble there, he would get inside and put it right.

He is a lover of the country and, incredible as it seems, he has a better knowledge of the country round Cambridge, with all the turnings, than most of us who have lived there. He used to be frequently seen on the back seat of a tandem bicycle, quite as much at ease as the man in front, if not more so. I cannot acquit him of a certain pride in some of these accomplishments. I fancy that he sometimes said inwardly: I'll just show them that there's no need to be sorry for a blind man. I am pretty sure this was so when he took me round his garden, in the early days of our friendship, and pointed out the most brilliant flowers. His sense of humour has helped him as well as his determination. Once when he came back from a Sunday's holiday, he told me with chortles of delight how the minister had described blind Bartimæus in unflattering terms—"a poor, blear-eyed creature, such as we know so well"—and then realizing that Warmington, whom he knew, was listening to him, had tried to cover it up with: "Of course, not all blind men look like that; some look . . ." and so on.

He is a good bridge player. He plays with sighted people, using cards marked in Braille. Never having learned the game I cannot vouch for his skill at it. But I can vouch from my own experience for his efficiency in acting as guide to the rest of us on many a dark night in the black-out times of the war, when everything to him was light as day, and to take his arm was to feel safe.

I hope it has been established by what I have said that Herbert Warmington is a man who has done more than making the best of a bad job; he is one who has really triumphed over an infirmity and set a valiant example to all of us who have known him. We generally forget altogether that he is blind, and only remember that he can do many things a great deal better than we can.

But I turn now to speak of his service to the Church. He was Emmanuel's organist for more than forty-five years without a break, beginning in his undergraduate days. Then he resigned because he was feeling the strain of it. After an interval, in his successor's absence on war service, he took on the work again. Now, in his eightieth year, he has practically relinquished it, only playing occasionally. He played at my request when I was in my old pulpit on the first Sunday of this year, and did it as well as ever.

But he has not only been the organist. For many years in between the wars he was church secretary. I have known of several churches which have had blind organists, but I have never heard of another which has had a blind secretary. And unlike most church secretaries, he never to my knowledge gave any occasion for complaint by tactlessness or forgetfulness. Except that he had an assistant to write the Church Minutes, he did all the secretary's proper business with faultless efficiency. He did the correspondence on his typewriter, and would type a letter without a mistake. The signature too would be typed, and I may mention here that one accomplishment Warmington has never acquired is that of writing with a pen even so much as his own name. Many a time I have had to witness his 'mark' on a document. At our Annual Meetings, while he was secretary, what we enjoyed most were his reports of the doings of the past year, which he had written out in Braille and read from large cardboard sheets, passing his fingers lightly along the lines and reading almost as fluently as any of us could from a printed page. In those reports he knew always how to put the emphasis in the right place, upon the Church's spiritual activities.

The mention of Braille makes me digress to say what a large part of his time Warmington has always given to serving his brothers and sisters in blindness, by writing out books for them in their own script with his little machine, sometimes preparing new books at a friend's dictation, sometimes re-writing old ones. A multitude of the blind are in his debt for this work.

I wish I were more of a musician, that I might speak more adequately of his service at our organ. He had the advantage of playing on an instrument which is of beautiful tone (an old Willis, enlarged by Norman and Beard in their great days), though its arrangement is awkward and presents difficulties to the uninitiated. But when he went, as he often did, to help in a village church at some special service, he could make an ancient American organ deliver music

which had never been expected of it. His accompaniment of the singing at Emmanuel was such as I have never known surpassed in quality anywhere, and led by him both choir and congregation reached a high standard. It was his ideal to make the singing really congregational, and so I think it has been to this day. Up to these latter years even the anthem was joined in by all the people. I am not inclined to defend that practice, but it helped to make the services in the right sense homely. He knew what tunes to choose that were fit for congregational singing, and how often to introduce new ones. He knew at what speed to take them, and when to leave the people to sing a verse without accompaniment.

Speaking of new tunes reminds me how I have often heard him tell of the impetus which was given to the singing by the adoption of Barrett's *Hymnal* in its early days. It was our first hymn-book to be published with tunes, many of which were new and good. He never hesitated to learn new tunes himself. He learned them by ear. I have often played over about three times a tune unknown to him, and he would then play it to me with all the parts correct. He has "perfect pitch", as it is called. How far he depended on his ear for learning more difficult music, such as he gave in his voluntaries and at an occasional recital, and how the mysteries of Braille could help him here, I never discovered. He knows, of course, the pointing of the chants, and when this was altered, mastered the new system. His voluntaries were nearly always pieces from the great classical composers, Bach being his favourite. During the collection, and while the children went out to their 'Children's Church', he would quietly extemporize, and he always stopped playing at the right time. *O si sic omnes!*

Attendants of our Church, as well as visitors to it, have often told me of the really *religious* impression made on them by Warmington's playing. It has been largely due to him that Emmanuel has not suffered any serious decline in numbers, as most of our churches have done, during the years of 'this so-called twentieth century'. The impression has been due partly to his never lapsing into any failure in good taste such as so frequently offends even the unmusical in the musical part of our services, partly to his never distracting the worshippers from the purpose of the service by any exhibition of clever execution. It would never occur to anyone attending the Church, when Warmington was playing, to think, during the service or afterwards, "How cleverly he plays!" But on reflection it would be plain that the music and the organ which led it had helped them to do what they had really come to do—to worship.

Someone, speaking to me of this religious impression, said that from his own boyhood, which was passed at Emmanuel, one of the chief things that tied him to the Church and continued to hold him

there as he grew up, was the music. And this in spite of the fact that the order of service was of the simplest old nonconformist kind, with no sung pieces of liturgy or elaborate performances by the choir. And, trying to analyze the secret which underlay Warmington's part in the music, he said that what always struck him, as he thought it over, was what he could only describe as an apparent delicacy of touch even in the loudest passages of playing. Certainly I know that the serious mood of penitence or thankfulness or consecration which the preacher had hoped to arouse by his sermon was never disturbed by some blaring march or gay fantasia obtruding itself on the people's ears so soon as the silence following the benediction was ended. The voluntaries were played and felt as part of the service of worship.

But the chief part of this religious quality of Warmington's playing remains unexplained. It cannot be explained except by the fact that he is himself religious. He is a man of God, and knows, when he is on the organ stool, that he is one of God's ministers to His people.

I know a little of what Emmanuel, with its genuine Christian fellowship, means to him, as well as what he has meant to Emmanuel. He is still with us. May the years of his old age and retirement be made happier by the knowledge of the high service which by God's grace he has been able to do for Christ's Church. I end this recollection of him with that prayer, and with my tribute of deep gratitude for the privilege of having had, in my long ministry at Cambridge, such a colleague at my side.

While Dr. Norman Forrester's *The Humanities and the Common Man* (North Carolina & Oxford Presses, 9s. 6d.) does not take us much further in its consideration of the relationship between humanistic and vocational education, its last three chapters are a fine and outspoken plea for a new emphasis and spirit in American university education to-day. There is much to be learned from them by all interested in British universities, for fundamentally the dangers confronting universities in the States are those confronting our own.

The Visual Arts (Oxford Press, 10s. 6d.) is the first of four reports on the present state of the Arts in England. It has been made by the Arts Enquiry established in 1941 and now associated with the Nuffield College Reconstruction Survey. It is a comprehensive and authoritative account of the place—the insufficient place—of the visual arts in our national life, and includes many suggestions about the improvement of our Schools of Art and Public Art Galleries. A readable and important book.

W. R. Niblett.

AN APPROACH TO MODERN PAINTING

By R. H. Jack, M.A., B.Sc.

The *Times* newspaper of 10th July, 1946, contained a letter to the Editor from the President of the Royal Academy of Arts which ran thus—"On Friday next, 'Stratford Mill on the Stour', the best picture Constable ever painted, is to be sold at Christie's. . . . It is no exaggeration to say it is the world's best landscape. There are passages in it achieved with simplicity of technique which is baffling. It is the unattainable achieved. . . ."

The President of the Royal Academy in Constable's own day was not quite so enthusiastic about Constable's landscapes. When, in 1829, at the age of fifty-four, Constable was tardily elected an Academician and paid the customary call on the President, Sir Thomas Lawrence, he was very coldly received. Lawrence had frequently referred to Constable's painting as "ferocious" art, and he now made it perfectly clear to the new academician that he ought to consider himself extremely lucky to have been elected with "so many historical painters of great merit on the list of candidates".

Every R.A. has the privilege of sending, if he wishes, six pictures each year to the Academy exhibition. They do not, of course, come for judgment before the Committee. But on one occasion, one of Constable's pictures was brought by mistake before the Committee. There was no doubt about their verdict. "It won't do", said one. "Pass on", said another. "Chalk it", said a third, and the porter was on the point of adding it to the pile of rejections when someone noticed Constable's signature upon it!

It is difficult for us to realize that Constable's paintings in his own lifetime were received by many people with the derision and the more or less good-natured laughter with which a generation or less ago Epstein's monolithic sculptures, or, a few months ago, the paintings of Picasso and Matisse were greeted. For Constable was then what we should now call a "modern" painter.

The adjective has, in this connection, nothing to do with time, for there have been "modern" painters in all ages. Giotto in the thirteenth century was a modern painter. He was painting in Italy when the use of mosaic for picture-making was dying out and painting in fresco was taking its place. The early fresco painters adopted the mosaic technique because they knew no other, and so they painted cardboardy figures having only the two dimensions to which the mosaicists had been, by the nature of their medium, restricted. But Giotto, working with a more flexible medium, experimented with a third dimension and to length and breadth he added

thickness so that his S. Francis preaching to the birds looks like a solid person whom one can walk round, and from that time pictures, unlike the old mosaics, began to have a foreground and a background.

The brothers van Eyck, painting in Flanders in the early fifteenth century, were modern painters. The use of fresco was restricted in Europe to the southern countries, for true fresco must dry quickly so that the cold wet climate of the northern countries made this an impossible medium. The northern painters were, of course, painting in tempera, *i.e.*, colour mixed with white of egg—but this medium had very great limitations, so that they were driven by necessity to find another. Tradition says that it was the brothers Hubert and Jan van Eyck who discovered the method of mixing paint with oils. They can have had no idea of the tremendous effect of their discovery on the development of painting, for it very rapidly became the chief medium in use throughout Europe though it made its way slowly at first in Italy. Michaelangelo would never use it—he called it "a woman's medium".

Rembrandt in the seventeenth century was fascinated by light. Sir Joshua Reynolds used to say that Rembrandt wasted most of his canvas for the sake of the highlights in the middle. He gave his fancy free play in the picture called the "Night Watch", which is now universally accepted as one of the very greatest of all paintings. But at the time it was by no means so regarded by the sixteen officers of the Civic Guard of Amsterdam who, having each paid his hundred florins for a portrait, naturally expected an equal share of space and prominence. When they saw the picture they refused to pay up, and general opinion was fully in sympathy with them, so that Rembrandt's business fell away and he lived the rest of his life in poverty and obscurity.

Courbet, who painted in France in the middle of the last century, was the founder of the movement called "Realism". In his day, painters who desired to satisfy the popular taste painted pictures in the classical style and the grand manner. Courbet set out to depict life as it really is. His picture, "Burial at Ornans", with its group of dull, coarse peasants, raised a storm of protest in the Salon of 1850. At the same time, his contemporary Millet was finding his subjects in two woodmen sawing a fallen tree or two peasants pausing in their work in the field to listen to the Angelus.

A picture may be looked at from two points of view. It may be looked at from the spectator's point of view. He will come to it with greater or less knowledge, with greater or less experience, with more or less prejudice. His judgment of the picture will reveal as much, or even more, about himself than about the picture. If he says, "This painting is abnormal", he really means "This does not come within the limit of what is normal to me". We read recently of a

bishop who, opening an exhibition of English paintings in a tavern, said, "I'm no artist—in fact, I'm an utter Philistine. They took me to the Picasso exhibition and I failed hopelessly—that encourages me enormously". So now we know more about the bishop, but we do not know any more about Picasso.

On the other hand, a painting may be approached from the point of view of the painter himself. In this case there are three questions which suggest themselves—"What is this man doing?" "Why does he do it?" "How does he do it?"

The answer to two of these questions might be found in Tolstoy's definition of the purpose of art—"To evoke in oneself a feeling one has experienced, and having evoked it in oneself, then by means of movement, lines, colours, sounds, or forms expressed in words so to transmit that feeling that others experience the same feeling—this is the activity of art. Art is a human activity consisting in this, that one man consciously, by means of certain external signs, hands on to others the feelings he has lived through, and that others are infected by these feelings and also experience them".

Mr. R. H. Wilenski in his book, *The Modern Movement in Art*, divides painters into two classes, namely, popular painters and original painters.

The popular painter is one who paints within the limits of the visual or emotional experience of himself or the general public. He gives the public what it wants. He paints landscapes in the Constable manner because that is what the general public has come to think a landscape ought to be. He paints portraits which are as near to photographic likenesses as he can make them because that is the criterion by which the general public judges a portrait. He paints pictures which have the kind of emotional appeal which the general public likes.

The popular painter, then, paints within the visual or emotional experience of his public. He does not enlarge their experience—he leaves them where they were. They do not need to make any effort to see or to feel or to perceive anything which they have not seen or felt or perceived a thousand times before.

Popular art is produced by painters who have not sufficient perception or imagination to produce anything else, or even if they have, they may have a wife and family to feed and clothe and educate, and however much they may desire to paint to satisfy themselves, they are compelled by economic circumstances to paint to satisfy their public. Or, at the lowest level, they may be just tradesmen cashing in on the popular taste and giving the public anything that it is prepared to pay for.

The original painter, on the other hand, paints primarily, not to satisfy a public but to satisfy himself. He is not content merely to paint as painters in the past have always painted. He paints to

enlarge his own experience. He is in line with the original painters of all the ages who have endeavoured to extend the scope of painting careless of fame or fortune.

The modern painter sees something which no one has ever seen before, or he sees something differently. It is difficult for us to realize that there was ever a time when people had never seen people in the round as Giotto saw them, or had not seen the colour in a sunset that Turner saw. But it was so—and it is even more difficult for us to realize that there is loveliness that our eyes cannot see, but which may be revealed to those who come after us. Eric Newton employs the word "period-vision". "Modernism in Art", he writes, "is merely the initial phase in the forging of a new link in the chain of period-vision. The curious attitude of distrust and dislike is the refusal of the last generation to believe that the next is leaving it behind. They fall back on the consoling theory that the next generation has gone mad".

The popular reaction to such painting is obvious and perhaps natural. Either the visual or emotional experience which the painter is willing to share with them is quite beyond their grasp, or, on the other hand, they may be unwilling to make the necessary mental effort to reach out to the experience. But they feel that they must justify their attitude and so they make their defence and say, "It may be all right for those who like it but it's not the kind of thing that I could live with" or "Why can't these fellows paint things that I can understand?" The answer to this last question is that we can hope to understand only if we are willing to make the effort to learn the language in which they are speaking. We must be prepared to look and to think and even to read if we would discover what they are saying. If we are not willing to learn we have no right to complain that we do not understand them.

There are many people who honestly believe that all that is required to appreciate a painting is good eyesight. They would readily admit that two people may read equally well, yet one will get much more out of a scientific treatise than the other. Or that two people may have equally good hearing, but one will hear more in a symphony than the other. Or that two people may have equally good eyesight, but one will see more in the engine room of the *Queen Mary* than the other. But they will be quite indignant if it is suggested that looking at Constable's "Stratford Mill" someone else can see more than they can. "I can see the trees and the water and building. What more can you see?" But there is a great deal more in a painting than meets the eye, and appreciation of a painting depends just as much on knowledge and understanding and experience as the appreciation of a symphony or the engine room of the *Queen Mary*. The first, and sometimes the only thing which the uninstructed and inexperienced spectator sees is the subject. If the

subject pleases him, he says, "That is a good picture. I like that", and looks no more because he does not know that there is more to look at. But to the more or less instructed critic the subject is not the only, or even the most important, thing to look at. He will look to see what medium the painter has used and how he has used it—whether in broad smooth masses, or in tiny stipples with a fine point to his brush, or in little lumps of paint with his palette knife. He will look at the colour, and the composition, and the light and shade. He will try to feel the atmosphere of the painting. Knowing what went before this picture and what came after, he will put it in its place in the line of the development of painting. Then he will begin to give closer attention to the details of particular passages—the tiny panels round the circular mirror in van Eyck's "Arnolfini and his Wife", or the highlights on the nails of the chair in Vermeer's "Young Girl with the Pearl Necklace", or the painting of the eyes in Vandyck's portrait of Cornelius van der Geest. And while he is finding tremendous interest in these details, his companion who came to the gallery with him is two or three rooms ahead because, when he looks at a great picture, while there are a hundred things to see in it, he sees only one, because he does not know that the others are there to see.

So when people complain that they cannot understand modern art they should know that they cannot expect to understand it if they have not learned the rudiments of appreciation. Until they have made some progress in appreciating everyday, conventional, academic painting, they cannot begin to understand the extraordinary and the original and the experimental which we call modern art.

It is quite beyond the limits of this article to attempt to explain the meaning and purpose of the numerous experiments which make up our present-day modern movement in painting. The fact that there are so many of them is a sign, not that art is decadent, as is sometimes suggested, but rather that art in our time is alive and very vigorous. The names of many of these experiments are familiar to everybody—impressionism—though this has now almost ceased to be "Modern"—cubism, surrealism, abstract painting, and so on. The painters who are working along these lines are not wild men who are amusing themselves by trying—to quote Ruskin's words about Whistler—to "fling a pot of paint in the public's face". They paint as they do because they have thought and felt and perceived not less but more than the thousand and one painters who are painting pictures which they think most people will like. They are serious-minded men who have a philosophy behind their painting and are endeavouring to transmit an experience of their own to those who are willing to make the effort to share it. Sometimes these philosophies are more explicit or more emphatic statements of hints or suggestions derived from earlier painters. Impressionism, for

example, was given its name in the sixties of the last century, but there are hints of it, as Mr. Eric Newton points out in his invaluable little "Penguin", *European Painting and Sculpture*, in the work of Michaelangelo and Titian, and more than a hint in the paintings of Constable and Turner. To quote Eric Newton—"No one had ever", until the Impressionists, "painted the true colour of sunshine and shadow, no one had fully exploited the sensation that light *dances*, and hardly anyone had thought it worth while to suggest that the density of air is not always constant, that a picture could be painted, for instance, of a landscape seen through a heavy mist or fog. . . . Impressionism then is the final attempt of the Nineteenth Century to paint just what the eye sees".

Cezanne maintained that all natural objects could be reduced to geometrical forms. He held, further, that to apply the rules of perspective to painting is no more than a mechanical device, so that in his own pictures he endeavoured to secure the effect of recession not by lines but by differences of colour. Acting on this suggestion Picasso invented Cubism, of which he and Matisse were the chief sponsors. They reduced landscapes and other natural forms to their geometrical constituents—cubes and cones and cylinders. Their cubist pictures were painted to illustrate this theory. The movement had its day but it did not cease to be, for though nobody paints purely cubist pictures now, there are, Mr. Herbert Read points out, many contemporary painters, the Spensers and the Nashes, for example, who would have painted very differently but for the influence which cubism had upon their work.

Surrealism is another modern movement, which as its name implies, goes "beyond realism" and endeavours to paint, not objects but thoughts and phantasies which have their origin in the subconscious mind. Whether or not paint on canvas is a proper medium for the expression of the Freudian psychology is a highly debatable point. The Surrealists think it is, and even if we disagree with them, we cannot deny their sincerity.

The obvious question now arises, "Will these modern movements endure?" The answer is that some will and some will not. Some will be forgotten like many others in the past. Others will endure but not as "movements", for the living body of art is an undivided whole. It lives and grows by absorbing such influences as prove themselves to be of value. But we who live among them cannot say which of them will die and which endure.

At this point the reader may be saying, "In spite of all that you have written about them, I do not like these modern paintings any more than I did before. Now, tell me quite honestly, do you really like them yourself?" This is a question as difficult to answer as the question, "Do you like books?" One likes some books and dislikes others, but one is interested in them all. To look at modern paint-

ings or any others only in terms of liking or disliking them is the wrong approach. One should approach them in terms of interest and one may find as much interest in pictures which one dislikes as in those which one likes. To go round a gallery and to say of each picture, "I like this" or "I don't like that", is a dull experience, but to go round and to say, "What on earth is this man trying to do?" and to look closely to discover how he has achieved his effect is a thrilling adventure to which each picture, whether one likes it or dislikes it, makes its own contribution.

In *Johnson Agonistes and Other Essays* (Cambridge Press, 8s. 6d.), Mr. Bertrand H. Bronson explains Johnson's inconsistencies by pointing the contrast between the conservatism of his intellectual attitude and the volcanic radicalism of his temperament. He shows that to Johnson "religion was a *pis aller* to which he was driven by the desperate character of the quest for happiness", and not a matter of instinction and joyous acceptance. There is also a detailed study of Johnson's only play—*Irene*. But the best of the three essays is that which seeks to solve the all but insoluble riddle of Boswell's character. As Mr. Bronson says, "Had Boswell been invented by a novelist, we should at once reject the character as an amiable monster". He finds the key to the problem in the dictum, "Boswell's journals *are Boswell's life;* his actual daily existence was not". This attempt to grasp the most Protean of personalities makes fascinating reading.

The Religion of Dr. Johnson and Other Studies (Oxford Press, 7s. 6d.) contains five essays by Dr. W. T. Cairns, who died in 1944, the well-known minister of the Scottish Church, and nephew of John Cairns, Professor of Theology and Principal in the College of the Church. The volume includes a vindication of John Newton, studies of Jupiter Carlyle and the Reformation diarist, James Melvill, and an analysis of the constituents of a good hymn. The last essay is perhaps the most valuable, written as it is with the authority and experience of a founding member of the Hymn Society.

The Tailor of Gloucester is probably the best-loved children's classic since *Alice*. However widely the genius of Beatrix Potter differs from that of Lewis Carroll, both authors had in common an acute dislike of publicity in any form. Now at last in *The Tale of Beatrix Potter,* by Miss Margaret Lane (Frederick Warne, 12s. 6d.), we have the full and surprising story of the creator of Peter Rabbit. This is a book for which many people have been hoping for a long time, and which will make even more clamant the demand for a reissue of the *Peter Rabbit* books themselves. P. A. SPALDING.

R. M. Rilke's essay on Auguste Rodin, written in 1903, has received a sensitive rendering into English by Miss Jessie Lemont and Mr. Hans Trausil as *Rodin* (Grey Walls Press, 7s. 6d.). Rilke, meticulously observant, for whom "external world and vision everywhere coincided as it were in the object", found in the sculpture of Rodin "an unsurpassable materialization of ideas". Each of Rodin's compositions was "a pulsating world enclosed within its own boundaries": his striding figure of John the Baptist "walks as though all distances of the world were within him. . . . " The book contains twelve illustrations; one wishes there had been more—especially one of Balzac, a work to which Rilke devotes considerable attention. The subtleties of the poet's mind tend to evade us in translation, but the book conveys a delightful appreciation of quality. CONRAD BONIFAZI.

RAINBOW IN BABYLON

By Cameron Mackay

Biblical criticism may be justified in approaching the book of *Ezekiel* at the lowest level, as an *ad hoc* manifesto in Jerusalem's extremity from a coterie of its partisans; and accordingly in what follows "Ezekiel" and corresponding terms may without detriment to the thesis be read as collective. But that the book refuses to stay at that level, after 2,500 years retains universal appeal, and forces the question whether ever committee spake as this book speaks, it is the present purpose to suggest. *Prima facie* there is not much clannishness about a professed Jewish priest who has been hailed as "a Pan-Israelite of the purest water" and suspected as a Northern Israelite, or provincialism about one who displays inside knowledge of Phœnicia and Egypt, and finds in a rainbow in Babylon the augury of an era "when the whole earth rejoiceth" (35^{14}) in the covenant of peace. From the opening vision the prophet is ambassador of a cosmic Majesty whose presence is more vivid in the foreign plain than ever it had been on the mountains of Israel:

> Forth rush'd with whirlwind sound
> The chariot of paternal Deity,
> Flashing thick flames, wheel within wheel undrawn,
> Itself instinct with spirit, but convoy'd
> By four cherubic shapes, four faces each
> Had wondrous, as with stars their bodies all
> And wings were set with eyes, with eyes the wheels
> Of beryl, and careering fires between;
> Over their heads a crystal firmament,
> Whereon a sapphire throne inlaid with pure
> Amber, and colours of the show'ry arch[1].

On the rainbow-surrounded throne was a likeness as the appearance of a man, and a voice said, "Son of man, stand upon thy feet, and I will speak with thee".

When fourteen months later the prophet is rapt to doomed Jerusalem, the same chariot quits the temple and the land. In the final vision he sees it return to "dwell in the midst of the children of Israel for ever". But the returned Glory differs in one point from that seen by the waters of Babylon. In the later visions the "man" is not on the throne. The original occupant is described as glowing like electrum upward from the loins, like fire downward; and when the prophet sees Jerusalem destroyed, this same being acts as his guide while the chariot departs (8^{2}). "'This was 'no messenger, no angel' ", *The International Critical Commentary* asserts. "As at the inaugural vision, so now, it is Jahveh Himself in human form,

1 Milton, *Paradise Lost*, VI, 749-759.

glowing with supernatural splendour. . . . The throne is empty''. When after nineteen years Ezekiel comes to the new temple, he finds in its gateway a radiant Guide whom at first he seems not to recognize; but on the reappearance of the Glory he says it was ''according to the vision that I saw when I came to destroy the city . . . and the man stood by me'' ($43^{3,6}$). Thereafter the Guide is called ''the Lord'', or Jehovah ($44^{2,5}$), though the voice of Jehovah is also heard from the temple's holy of holies.

Who then is this ''man'' who leaves his sapphire throne? It is a question answerable in belief that Ezekiel was given foresight of God's purpose in the Christ. The Lord, when giving direction about the future propitiation (LXX, ἱλασμός), says, ''It shall be unto them for an inheritance; I am their inheritance'' (44^{28}). In the temple there is no high priest, no day of Atonement, mercy-seat, or passover meal; and the conclusion of the book is that the city's name shall be ''The Lord is there'', though the Glory stays in the temple distant from the city. There is something higher than the higher criticism here, nothing less than the New Testament in the Old, for ''where a testament is, there must of necessity be the death of the testator'' (*Heb.* 9^{16}), and where a temple of this testator is, there must of necessity be a risen Lord.

The same catholic note is sounded in the title, ''son of man'', by which Ezekiel is ninety-three times addressed. ''Son of'' denotes a member of a class, as in ''sons of the prophets'', ''sons of Belial''; and ''man'' is collective, ''mankind''. Ezekiel is presented as personifying, not the children of Israel or of Abraham, but of Adam. Only one other prophet is so addressed, Daniel, also in Babylonia, and only once (8^{17}); he uses the term also of Messiah, ''one like unto a son of man'' to whom was given everlasting dominion ($7^{18f.}$), and apocalyptic writings popularized the application. The phrase became the self-designation of Jesus, that which ''He always uses of Himself as to His work for us on earth'' (Pusey). Strauss in his *Life of Jesus* speaks of him ''adopting the language employed by Ezekiel''; and when the phrase occurs more often in that prophet than in the four Gospels—or indeed the New Testament—it is unlikely that Jesus ignored, or expected his hearers to forget, its only constant Old Testament application. We may, on the one hand, view him as taking upon himself the rôle of representative man earlier claimed by Ezekiel, or, on the other, allowing veridicality to the vision, see in the rainbow the Son of man who later stood on the Mount of Transfiguration, the Lord-man who is earnest of humanity's apotheosis, with prostrate before him the mortal who should be his mouthpiece, so that ''son of man'' spoken from the throne becomes an investiture with the dignity to which mankind in Christ may aspire.

In itself the phrase has no dignity: such Old Testament allusions

as "the son of man in whom there is no help", "which shall be made as grass", "which is a worm" show how devoid of distinction it could be. But to man's potentialities the Old Testament sets no limit, as the writer of *Hebrews* reminds us in quoting the eighth *Psalm:*

> What is man, that thou art mindful of him?
> Or the son of man, that thou visitest him?
> Thou madest him a little lower than the angels;
> Thou crownedst him with glory and honour.
> Thou hast put all things in subjection under his feet.

In Jesus, the *Epistle* argues, this intention is realized: glory and honour he received at the Transfiguration (2^9; *II Peter* 1^{17}), that by God's grace he should taste death for the creation, and now at the right hand of the Father he expects the subjection of all things, even of death. In the prologue to this triumph Ezekiel stands as the son of man whom heaven visits, the answer, when his nation was broken, to the psalmist's prayer,

> O let thy hand be still upon
> The man of thy right hand,
> The son of man whom for thyself
> Thou madest strong to stand (80^{17}).

The name Ezekiel means "God strengthens", and he is set before us as a man made strong when the community failed: "Son of man, I send thee to the sons of Israel. . . . I have made thy face strong against their faces, and thy forehead strong against their foreheads. . . . Fear them not" (2^3; $3^{8f.}$).

In executing his commission Ezekiel has left at the lowest one of the supreme literary products of the ancient world. "Schiller wished to learn Hebrew that he might read Ezekiel in the original; Victor Hugo places Ezekiel, with Homer, Aeschylus, Juvenal, and others, in 'the avenue of the immovable giants of the human mind' "[2]. *I.C.C.* prefixes a quotation from Donne: "Amongst the four great ones [major prophets], our prophet Ezekiel is the greatest. I compare not their extraction and race. . . . But the extraordinary greatness of Ezekiel, is in his extraordinary depth, and mysteriousness". He has been called the most influential, while most elusive, of the prophets[3], and "the great artist" among them[4]. "In that species of composition to which he seems by nature adapted, the forcible, the impetuous, the great and solemn, not one of the sacred writers is superior to him"[5]. Yet while "far ben" he remains the most methodical of his fraternity: "if any book bears the impress of its author's hand, both in matter and arrangement, it is the Book of Ezekiel"[6]; his oracles are dated with year, month, and day; where

2 Lofthouse, *Century Bible*, p. 11.
3 G. A. Cooke, *Journal of Theological Studies*, XXVI, p. 210.
4 Moulton, *Modern Reader's Bible*, p. xxxv.
5 Lowth, *Sacred Poetry of the Hebrews*, p. 232.
6 Driver, *Introduction to Literature of O.T.*, p. xxxiv.

his fellows speak in general terms he insists on details, be it of the chariot of God or the pit of Sheol, the contemporary world or that to come; and often in Old Testament problems some phrase of his supplies the key, so that one may come to look to him for a deciding voice.

His many-faceted genius is illustrated in differing reactions to his elegy on Tyre (26-28). So complete is the traders' catalogue there that "both Movers and Rawlinson make it the basis of their survey of Tyrian commerce"[7], and no historian of Phœnicia could do otherwise. Yet the same passage is chosen by a modern poet as the most magnificent in the Bible: "For sustained splendour and colouring the greater part of *Ezekiel* 27 and 28 is probably unapproachable, though lacking in magnanimity of spirit"[8]. The elegist of Babylon in *Rev.* 18 likewise acknowledges a master there. From a third aspect, the sceptical Volney, reaching Tyre in 1785, is moved to transcribe a great part of the lament and admit, *"Les révolutions du sort, ou plutôt la barbarie des Grecs du Bas-Empire et des musulmans, ont accompli cet oracle"*[9].

This oracle, that Tyre should be a bare rock, a place for the spreading of nets, remained in abeyance till around A.D. 1300. Through early Christian centuries (to the dismay of St. Jerome) and till the Crusades Tyre was still the "strong city" of Old Testament nomenclature, sustaining two four-month sieges by the Christian host before it fell. The Saracens on regaining it razed it, so that in the seventeenth century Huet and Maundrell could point to its status of fishing village as implementing the divine decree. In estimating Ezekiel's authority it is proper to remember this fiat whose long-suspended fulfilment has given our language a synonym for nothingness in "one with Nineveh and Tyre", and evoked another poet's

> O town in the midst of the seas,
> With thy rafts of cedar trees,
> Thy merchandise and thy ships,
> Thou, too, art become as naught,
> A phantom, a shadow, a thought,
> A name upon men's lips[10].

A companion prediction, wherein Ezekiel similarly, as *Ecclesiasticus* 49[9] puts it, "in rainstorm remembered the enemies", is that on Egypt: "It shall be the basest of the kingdoms; neither shall it any more lift itself up above the nations. . . . And there shall be no more a prince out of the land of Egypt" (29[15]; 30[13]). From the dawn of history to Ezekiel's day Egypt had been a world Power; then Persians, Greeks, Romans, Arabs held her in satelliteship, and the prophet's perspicacity is shown in a quotation from an author who

7 Skinner, *Expositor's Bible*, p. 232.
8 Sir William Watson, in *John o' London's Weekly*, 7/9/35.
9 *Etat Politique de la Syrie*, ch. viii.
10 Longfellow, *Helen of Tyre*.

without overt thought of Ezekiel writes in 1938 of "Egypt, whose history during the last two thousand years proves convincingly that she has never in this period succeeded in governing herself with her own nationals. Whenever, since 332 B.C., there has been a strong and efficient government in the country—and these periods have been extremely rare—it has been a government of foreigners"[11]. The present dynasty is Albanian.

But Ezekiel's chief prediction in the field of past history has never been properly recognized. His elegy on Tyre ends in a dirge for the "King of Tyre" (28^{11-19}), who is no mortal but the guardian deity or angel of the city, its "covering cherub", "perfect in thy ways from the day thou wast created", but whose wisdom has been corrupted and his sanctuaries profaned, so that he must be brought "to ashes upon the earth in the eyes of all that observe thee". The patron god of Tyre was Melkart, *melek kart,* "king of the city", known to classical authors as the Tyrian Hercules, 1,400 years older than the Greek Hercules; and he was patron also of Tyre's colony, Carthage, the "new *kart*". Hamilcar, name of Hannibal's father, means "Melkart's man"; on Melkart's altar "Tyrian Hannibal" as a boy swore lifelong hatred to the Romans, and in his temple at Gades renewed the vow immediately before marching on Italy. The Punic Wars were thus Melkart's bid for world-power: Hannibal's success would have ousted Jupiter from earth's esteem and annals. But the issue was as Ezekiel's oracle required and Cato's *"Delenda est Carthago"* echoed: "All that know thee among the peoples shall be appalled at thee: thou shalt be Ruin, and for ever nothing". Melkart's "new city" survives as a fathom-thick layer of ashes, and the Romans vengefully obliterated his worship, so that the world has forgotten his name and in consequence overlooked our prophet's claim to have doomed Carthage and decreed the setting in which the true King should be born.

This "King" of Tyre leads into a wide field. He was a "dying god", representative like his counterpart Adonis of the life of the world annually reviving as promised in the rainbow covenant of seedtime and harvest, winter and summer; and his effigy was yearly burned at the world's end—in historical times at his Pillars, the Pillars of Hercules, where the sun died in Ocean. The Greeks called his people *Phoinikes,* Phœnicians, and it is possible that the Canaanites got this name because their deity was born again from ashes as was the *phoinix* or phœnix. But *phoinix* also means a date-palm, which tree was the emblem of Canaan—one may recall Vespasian's medal whereon sad Judæa weeps "beneath her palm". Whichever denotation came first—phœnix, palm, or Phœnician—there was interrelation among the three, for the palm was the legendary home of the phœnix, and throughout the ancient world a symbol of new life:

[11] Jarvis, *Desert and Delta,* p. 2.

each year it sends forth a new coronet of leaves, while the lower circle withers and hangs down, so that in its wild state, when these decayed fronds are not removed by hand but remain in layers to hide the trunk, it presents, with its green crest sprouting from an apparently dead tree, a tableau of life rising from death. In primitive mythology it was the tree of life from Paradise; its resurrection-significance is illustrated when on the first Palm Sunday the populace took "the palms of the *phoinikes*" because they had heard of the raising of Lazarus (*John* 12[18]). It is in line therefore with Ezekiel's acknowledgment of the pristine wisdom and beauty of the now degraded Phœnician worship that he makes the palm the emblem of Canaan as the land of the living. Solomon's temple, built with Tyre's co-operation, featured the palm with other nature-emblems, but in Ezekiel's it alone remains : the walls of the house are embossed with alternate cherubim and palm trees, and on every interior gate-post of the outer court is carved a palm tree, so that to the twelve tribes restricted to that court the sole evident symbolism of the new order would be twelve *phoinikes*.

The œcumenical outlook of the "son of man" thus embraces the past with the future, for the palm is not basically an Israelite or even Canaanite emblem: its symbolic employment is unknown to the Law, while among neighbouring nations it antedated Israel's existence and Tyre's, the original usage being Babylonian[12]. Nevertheless it may seem that our prophet's endorsement of early resurrection-faith as "full of wisdom, and perfect in beauty", and his advertisement of it as between the cherubim in the palingenesis, are so incompatible with Hebrew attitude to other cults that interpretation has gone astray. The Old Testament is certainly reticent on the resurrection-cults. Osiris, the universal god of Egypt, is not mentioned, though Moses was by Egyptian tradition his priest, and the Joseph tribes reckoned descent from a high priest of Heliopolis. The name of Adonis is avoided, possible allusions being of the briefest. Tammuz, his Babylonian opposite number, who gives his name to a Jewish month, occurs only in Ezekiel's own condemnation of women weeping for Tammuz in the temple precincts (8[14]). But such reticence, when contrasted with the Hebrew attitude to the Baalim and Ashtaroth, deities of male and female forces, is so remarkable as to indicate reluctance to condemn, even though in Israel's day the original right-wisdom of the concept had been largely corrupted by the wanton rites which Milton gratuitously fathers on Ezekiel's pen[13]. That the original concept was a lofty spiritual one appears in Melkart's anticipation of Moses in permitting no image in his sanctuary. At Gades, according to the Spanish poet Silius Italicus, there was "no effigy, no recognizable representations

[12] See further my article, "The Sign of the Palm Tree", in *Church Quarterly Review*, CXXVI, pp. 187 ff.

[13] *Paradise Lost*, I, 452-457.

of the gods: they filled the place with majesty and holy awe"; at Tyre, in the temple founded about 2750 B.C., Herodotus saw only two pillars, representing Fire and Spirit; while in Carthage Melkart had not even a temple, the whole city being his habitation, and no blood-sacrifices to him were allowed[14].

But we are not left to conjecture on the biblical attitude to pre-Israelite Phœnician religion. There is one incident in whose light all must be interpreted. Abraham, heir of the world and father of us all, acknowledged a Canaanite priest as his spiritual superior, and in the King's Vale was blessed by Melchizedek with unending consequences. This hierarch was priest of El Elyon, "God Most High", and among the Phœnicians Eliun, "Most High", was the deity whose title "my lord" (*adoni*) became over a thousand years later the Greek name Adonis, given to the god who died and rose in Lebanon. Abraham moreover was blessed as the accredited representative of the phœnix-land, for in his person the Dead Sea, after its shores were raided by the eastern kings, "got up again, and sore surpris'd" the "Kings into the east"—to use the curiously apt phraseology of Burns's "John Barleycorn", which reads like a version of the Phœnician myth, found in the Ras Shamra tablets, of the death and new life of the grain. In consonance bread and wine were the symbols of Melchizedek's faith—for he did not bring them merely as refreshment for victors who had with them the recovered food-stores of the sacked cities. In sequel to the Phœnician blessing of the childless patriarch came, when he was "as good as dead", the birth of Isaac, whom Abraham, taught to believe in a God who quickens the dead, was ready to sacrifice, "accounting that God is able to raise up, even from the dead; whence indeed he received him in a figure" (*Heb.* 11^{19}). And of this phœnix son came, in due time, the destroyer of death.

Christianity's use of this unique incursion of primeval resurrection-faith into its prelude is familiar: Christ, the true high priest, is not of an Israelite order but "after the order of Melchizedek". *Psalm* 110 gives the key-oracle with its immutable oath:

> Jehovah saith to Adoni,
> Sit thou at my right hand
> Until I make thine enemies thy footstool. . . .
> Jehovah hath sworn and will not repent,
> Thou art a priest for ever
> After the order of Melchizedek.

The Jews understood this of Messiah, and Jesus showed by it that David hailed a descendant as his Lord, and so as superhuman. The inwardness of the words is disclosed by Paul: "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (*I Cor.* $15^{25f.}$). In the *Epistle to the Hebrews*

[14] Bosworth Smith, *Carthage and the Carthaginians*, p. 34. See more fully my article, "The King of Tyre", in *Church Quarterly Review*, CXVII, pp. 239 ff.

the theme of Christ's Melchizedek priesthood is thus prefaced: "God hath spoken unto us in a Son. . . . Unto which of the angels said he at any time, 'Thou art my son'. . . . 'Sit thou at my right hand'?" Sons of man become sons of God only by rebirth out of death. We "are sons of God, being sons of the resurrection" (*Luke* 20^{36}); and legal, as against proleptic, adoption waits on the redemption of the body (*Rom.* 8^{23}). The Son of man as first-begotten of the dead "was declared to be the Son of God with power" (*Rom.* 1^{4}); and in his quickening from death was fulfilled the oracle, "Thou art my son, to-day have I begotten thee" (*Acts* 13^{33}). Hence when the *Epistle* passes from sonship to priesthood the two are linked thus: "Christ glorified not himself to be made a high priest, but he that said unto him,

> Thou art my son,
> To-day have I begotten thee;

as he saith also in another place,

> Thou art a priest for ever
> After the order of Melchizedek" ($5^{5f.}$).

The link is of resurrection with resurrection-faith: to be the first-begotten, firstborn among many brethren, is to be primate for ever of the phœnix order. When the *Epistle* treats the Resurrection as the apotheosis of a Canaanite faith whose representative is eponym of the universal priesthood of the brethren, an interpretation of Ezekiel which shows him appreciative of that faith is not to be dismissed on the score of novelty or infringement of denominational birthrights. Rather it is to be seen as answering to his function as son of Adam.

The familiarity of Ezekiel—and of his audience—with the idea of bodily resurrection appears in his metaphor of a graveyard springing to life (37). Two centuries earlier Hosea had used the same figure for national renaissance (13^{14}); and the Israelites must have been long acquainted with the Canaanite custom of having at tomb entrances hollowed stones to catch rain and dew, witnessing their hope that heavenly influences "would ultimately bring about the resurrection of the deceased, just as they revive a plant"[15]. That Ezekiel did not limit his faith to national resurrection is implicit in his conviction that the rightwise[16] man "shall surely live", whereon *I.C.C.* comments, "*Live* has a mystical sense in this ch. [18]. The physical event of death comes to godly and ungodly alike; but only the former *live* to enjoy the future restoration". The force of this statement is appreciated in realizing that the Israelite could not conceive of a true life apart from the body, shades in Sheol being regarded as imperfect and only half-alive. The life of the rightwise Israelites is therefore still future, as the *Epistle to the Hebrews* says, "These all received not the promise, God having provided some

[15] Jack, *Ras Shamra Tablets*, p. 47.

[16] The Hebrew word is so rendered in accordance both with its sense and with the derivation and early spelling of the English word.

better thing for us, that they without us should not be made perfect'' ($11^{39f.}$). ''These all'' indicates a vista wherein Melchizedek is seen, not on the horizon, but near the foreground, last link in the 2000-year chain binding Abel to Abraham in the fellowship of the right-wise who live by faith, by ''the word of rightwiseness'' preached by Noah under the rainbow, and including in its tenets ''resurrection of the dead, and eternal judgment'' (*Heb.* 5^{12}-6^{2}). To ''these all'' Ezekiel attaches himself: Noah, Daniel, and Job are his exemplars of rightwiseness ($14^{14, 20}$); as Melchizedek's order is by interpretation that of the ''King of rightwiseness'', so the priests of the palm are the sons, not of Aaron, but of Zadok, ''rightwise'', and their temple, by the requirements of the land plan, stands, not at Jerusalem, but at the Salem of Melchizedek.

Our prophet is not one confined inside Judaism, to be understood within the limits of the Law, much less as its fumbling precursor. He leaves its camp to herald the desire of all nations, the regeneration wherein ''all fowl of every wing'' settle beneath the Davidic cedar (17^{23}), and strangers dwell as homeborn with the chosen people ($47^{22f.}$), sharing the palmy days of a race into whose ghettos the breath of God came ''and they lived''—of a land reborn so that the Dead Sea itself lives—of a temple whose propitiation and High Priest, mercy-seat and passover, is a risen Lord—of a Zion which is ''the joy of the whole earth, the city of the great King''. He is a Jewish priest who knows that religion neither began nor ends with Moses—who companies, not with contemporary coteries, but with the patriarchs who looked for a city, and with all who

> Travel from dawn to dusk, till the day is past and by,
> Seeking the Holy City beyond the rim of the sky.
> Friends and loves they have none, nor wealth nor blest abode,
> But the hope of the City of God at the other end of the road[17].

The city is the arrow-point of his message. It is, of course, one that comes down out of heaven to earth: to the Israelite the idea of a city without physical basis was as empty as that of life without a body; and Ezekiel's city is a matter-of-fact proposition, nine miles square and in relation to the Levitical camp ''common''. But when he passes from the sanctuary where he met the ''man'' who is Lord and therefore the High Priest to whom the Majesty in the heavens said,

> Sit thou at my right hand. . . .

The Lord shall send forth the rod of thy strength out of Zion,

it is to conclude with the triumphant recognition of the city on the south or right hand of the Glory, ''The name of the city from that day shall be, The Lord is there''.

> Yea, Truth and Justice then
> Will down return to men,
> Orb'd in a rainbow . . .
> And Heaven, as at some festival,
> Will open wide the gates of her high palace-hall[18].

17 Masefield, *The Seekers.*
18 Milton, *On the Morning of Christ's Nativity.*

FREEDOM OF CONSCIENCE AND WORSHIP IN ITALY

By Eric A. Way, B.A.

The liberties of a democratic State are something that we often take for granted, and do not appreciate until they are denied us. In England we have grown up in the traditions of freedom of speech and association, and one of the most important aspects of that liberty which we enjoy is the freedom to worship after the dictates of our conscience. This principle of our society has left the various Churches in England not only free to practise their faith, but to propagate it, without interference from the State, or persecution from a dominant Church. It is hard, therefore, to visualize any other condition of affairs; but in Italy the religious minorities have little of the liberty we enjoy. Whilst I was in Italy I made a detailed study of the juridical position of the Protestant Churches, and of the laws which relate to their freedom of conscience and worship, and I set out here extracts from those laws with general observations of the practical application of them to the life and work of the Churches. These laws still remain in force, and handicap the witness and expansion of our fellow Protestant Churches in the oldest Christian country in the world.

The principal tenets of the law which regulate the freedom of conscience and worship within the organization of the Fascist State, and which still remain unaltered, are to be found:

(*a*) in the law of 24th June, 1929, No. 1,159—"relating to the practices of worship allowed by the State, and marriages solemnised by the ministers of the aforesaid".

(*b*) in the Royal Decree, 28th February, 1930, No. 289—"relating to the application of the law of June 24th, 1929, and the coordination of it to other laws of the State". (These laws are posterior to the Concordat between the State and the Vatican, 11th February, 1929.)

(c) Other regulations can be found in the Penal Code, 1930 (articles 402, 403, 404, 405, 406) and the Unic text of the Laws of Public Security, 18th June, 1931.

1. *In the Law of 24th June, 1929, No. 1,159.*

Article 3 establishes that "the appointment of a minister to a church other than that of the State Religion must be submitted to the Minister of Justice and the Department for Church Affairs for their approval. If the appointment is not ratified by the Minister of Justice, then that pastor has no civil authority in performing his duties".

From the law of this article the first violation of religious liberty ensues. A minister of religion, in order to preach the Word of God, and practise the cure of souls must obtain the approval of the secular administrative authorities of the State. But this applies only to the ministers of Protestant Churches. The hindrance and injustice are the more serious because under the Fascist régime the Prefects and Chiefs of Police, as well as the Government officials, were Roman Catholics and unsympathetic towards the Protestant Churches. Furthermore, if a minister already approved in one Province is called to a church in another part of the country, he still has to obtain the permission of the local Prefect to discharge his duties in that new locality. As a consequence of this regulation some ministers, despite the fact that they have been in continuous service in the church, are unable to obtain official sanction when they wish to settle in a new sphere of service. In other instances, they have been deprived of their rights to minister to a congregation, sometimes for reasons of supposed political activities, and sometimes for no other reason than that there were slight incidents with the Roman Catholic priests. Where a minister does not obtain the official approval of the Minister of Justice, he is not recognized as an accredited minister of religion, and cannot solemnize marriages with civil effects. He is only allowed to preach in a church, whose minister has been so approved.

According to article 4, "differences of religion do not preclude anyone from enjoying civil and political rights accorded by the State, nor prevent them from holding civil or military appointments".

Nevertheless, there have been innumerable incidents where Protestant people have not been appointed to positions, for which they were fully eligible, just because of their religious convictions. A recent case occurred in Portici, a commune of the County of Naples, where Dr. Santi, a member of the local Protestant church and the son of its minister, was nominated by the people of the town as their Syndic, but his nomination had to be passed by the local Prefect, who promptly vetoed it.

Article 5: "Discussion on religious matters is absolutely free", would seem to be perfectly fair and liberal. But freedom of discussion must also entail freedom of criticism and freedom to convince. Hence the Roman Catholic authorities since 1929 have never missed an opportunity of pointing out that the consequences of such a law meant the religious minorities had full facilities for propaganda, and proselytism. Pope Pius XI, soon after the enactment of the Concordat, in a letter delivered to Cardinal Gasparri, and afterwards published, wrote, "Complete freedom of discussion is not allowed. It is dangerous to the Religion of the State, and to the State itself. Freedom of conscience is less permissible, since only the Church (*i.e.*, the Roman Church) is competent to control conscience. Freedom of

conscience and discussion should be comprehended by, and practised in accordance with, the Law and Catholic doctrine".

Thus the Government authorities from the beginning have not been inclined to interpret the principle of this article as implying freedom of propaganda or proselytism. Experience over many years has shown that the freedom of discussion laid down in this law is only guaranteed so long as discussions take place inside the church or in private family gatherings. Public activities, such as open-air meetings, conducted with an intention to convince or present an apologetic, are forbidden. The distribution of pamphlets or religious Protestant literature is not allowed. In reviewing the effects of this law, it is obvious that the Fascist State would only safeguard the spiritual activities intended for the edification of those who already belonged to the religious minorities, but prevented any activity that was calculated to spread Protestant doctrine outside the Churches. This attitude was clearly defined in one of Mussolini's public statements when he declared that he would not tolerate any cleft in the religious order of the Italian State.

Of particular interest is the problem of religious education in public schools as set forth in article 6 of the law of 24th June, 1929, and in articles 23 and 24 of the Royal Decree, 28th February, 1930. Parents can claim exemption for their children from attendance at religious instruction in public schools.

This exemption from the obligation to attend such teaching was the least of the privileges granted to the religious minorities. The Decree establishes furthermore that "in cases where the number of pupils justifies it, and when for good reasons a church building cannot be used, the parents of children who are of a different religion from that of the State, may obtain permission to have at their disposal some hall of the school where religious instruction of the nature of their faith may be given the children by a Minister of that particular Church".

Owing to the complexity of this article (23) and to the opposition of the local authorities, there have been no instances where such a hall or facilities has been made available for the religious instruction of these children.

Moreover, it is important to remember that the Roman Catholic doctrines are considered the basis and the fundamental principles for public education and culture, and the clerical party has always kept a jealous eye on State education. Added to this, the totalitarian State also attempted to impose its own conceptions on education and culture, so that under the influence of both State and the Roman Church, the contribution that Protestantism was able to make to Italian culture in latter years has been considerably restricted and circumscribed by the exigencies of the Fascist State, on the one hand, and the pretentions of the Church of Rome, on the other.

2. *Royal Decree, 28th February,* 1930. *No.* 289.

Article 1 establishes that "the members of any religious minority can have their own church premises or school rooms, but the minister of that church whose appointment has been approved in the regular way in accordance with article 3 of the 1929 law, must request permission, to erect such a building, from the Minister of the Interior, and must substantiate his request with evidence that such a church or premises are necessary in order to meet real needs of important groups of members, and that they have sufficient means to support the upkeep of the church".

The law does not define what is meant by "real needs", "important groups", or "sufficient means". In these matters, on which the legitimacy of the request depends, the State authorities are the sole and final judges. Numberless have been the cases where the authorities, taking advantage of the ambiguous terms of the law, have refused permission to proceed with the building of premises that are so necessary for the work of any church. In the case of the Methodist church at Villa Sebastiano, permission was obtained, but when the building was completed in 1932, and before the congregation could worship in their new church, it was commandeered by the Fascists and used for their purposes. The local congregation was allowed the use of the cellar.

But there is a far graver difficulty, for before any local congregation can request the establishment of a church of their own they must have a minister who has been "approved" — but they are hardly likely to have an accredited minister, because the approval of his appointment depends on the evidence of there being a church already in existence.

Article 7 decrees that "in the event of the mobilization of an army, the ministers of recognised religious minorities may be exempted from service in the army, only by application to the County Prefect, and on assertion that their work is absolutely indispensable, and that there is no alternative means of providing for the religious needs of believers entrusted to their care".

Here also the secular authorities are the final arbiters, and during Italy's engagement in the war, several pastors were unable to get exemption because the Prefect did not consider their work of sufficient importance to justify their retention in pastoral duties. They had to join one of the Services as combatants.

Article 9. This article establishes that the theological students other than Roman Catholic can claim postponement of compulsory military service in peace time. But in the event of conscription these students have to join the Forces, while Roman Catholic theological students are exempted from all military duties, even during a period of hostilities.

Articles 10 ff. deal with the free association of Communities, and

define those Administrative Bodies which are legitimate. To all intents and purposes those churches with Administrative Bodies already recognized at the time of the enactment of the law were allowed to continue their activities, but any that had not obtained official approval were regarded as "free associations", and were subject to the Law of Public Security, and ultimately suppressed—a fate that befell the Pentecostal Church and the Salvation Army.

3. *The Concordat between the State and the Vatican* (11*th February*, 1929).

Article 5. "No clergyman, having once been in holy office, shall be eligible for, nor retained in employment by, any public position of the State or State department, without the approval of the *ordinario diocesano*, and in particular any apostate priest or one under censorship shall not be admitted to any office or employment in which they will be in immediate contact with the public".

This is surely a clear negation of all freedom of conscience, because any Roman Catholic priest who feels he cannot conscientiously remain in Catholic Holy Orders, is compelled to do so against his will, since if he leaves the Church he will not have any means of supporting himself in an occupation commensurate with his learning and social status. There have been some instances where Roman Catholic priests, who have left their own Church and have joined a Protestant Church, became ministers in those Protestant Churches. That was prior to the Concordat; but under article 5 of the law, they can no longer fulfil their duties because they are "in immediate contact with the public".

The most recent case of the effect of this law was in respect to Professor Buonaiuti, once a Roman Catholic priest, who was compelled to give up his lectureship at the University of Rome.

4. *The Penal Code*, 1930 (*Articles* 402-406).

By article 402 is established "anyone who publicly offends against the religion of the State (Roman Catholicism) is punishable".

A person is equally liable to punishment for a similar offence against the religion of the Minorities recognized by the State, "but the penalty is reduced" (article 406).

Thus the offence is not considered so grave when committed against any practices of the Religious Minorities. Yet if we go back to the Penal Code of 1889, we find that no discrimination was made in the case of offences against either the Roman Church or the Minorities.

5. *The Laws of Public Security.*

Article 232 of the law, approved by and incorporated in the Royal Decree November, 1926, No. 1,848, lays down certain

penalties for offences by anyone "who abuses or blasphemes against the Divinity, or the Symbols, or the persons venerated in the religion of the State".

Blasphemy is, therefore, not considered a crime if directed against the Divinity or Symbols or persons venerated by the Religious Minorities.

Article 25 of the Unic text of the Law of Public Security (Royal Decrees, 18th June, 1931, No. 773).

This article states that "whosoever organises or conducts functions, ceremonies, or religious practices outside places recognised and approved for worship, or whosoever organises ecclesiastical or civil processions in the public streets, must notify the Chief of Police at least three days beforehand".

Article 26 adds that the Chief of Police for "reasons of the maintenance of public order or for the well-being of the community can prevent such functions, ceremonies or processions enumerated in the previous article, or can prescribe the nature and extent of such meetings as are considered legitimate under these determining regulations".

That may seem reasonable until we discover that the expression "outside places recognised and approved for worship" includes not only public places such as streets, squares, and the open countryside, but also places that are open to the public such as theatres, cinemas, school halls.

A very difficult problem to determine in the light of these laws of Public Security, is whether a religious meeting held in a private home would be considered illegal. The criterion of whether a meeting is public or private is laid down in the 18th article on Public Security. Its terms are particularly ambiguous—"a meeting shall be deemed to be public, even if organised in a private way, when by reason of the number of people in attendance, or its aims, or the object of it, it becomes a non-private meeting".

Such ambiguity means that there can be no assurance that once a meeting is arranged, there will be no difficulties with the authorities, and that those who have organized the meeting as well as those in attendance, will not be open to arrest. This has been the case in many instances of private meetings, especially where the Roman Catholic influence is strong.

Summing up, a well-known Italian jurist writes, "To remedy such an impossible situation, and to orientate to the principle of the Atlantic Charter, we must, in religious matters of tolerance, and freedom, come back either to those principles respected in Italy prior to the Concordat of 1929, or institute the principle of a State Religion, which guarantees for all the right of full freedom of conscience and worship, as in England".

IN PRAISE OF PROTESTANTISM

By H. R. Chillingworth, M.A.

Protestants, I have noticed, are often described as *sturdy* or *staunch;* Catholics as *pious* or *devout.* One never hears of devout Protestants or of sturdy Catholics—not, I should say, because such people are non-existent, but because Protestants, if they are devout, are not noticeably so, and Catholics who happen to be sturdy are not to the eye as sturdy as they are devout. The most patent characteristic of a true Protestant is self-reliance. Unless he is a fool, he is aware of the herd to which he belongs, but he is also aware that the herd consists of individuals, and that he is one. Protestant society is built on the cantilever principle; like the great Forth Bridge, each of whose sections is self-supporting, Protestant society can stand a great deal of local damage without going to pieces.

There are no societies on earth that are less revolutionary than those in which Protestants are dominant. Romanists sneer at Protestant liberty, which in their eyes is licence; but they must find it hard to account for the stability and orderliness of the societies in which this licence prevails. If Protestant liberty was likely to beget anarchy anywhere, it was in the United States of America, a congeries of races; yet the States are almost as safe from fundamental upheaval as Britain. Serious troubles they have had—internal troubles from gangsters (in most cases immigrants from Catholic countries)—but their troubles have not menaced the national solidarity or the constitution. A Mussolini would have no chance in America.

Protestantism is possible only where human nature is trusted. And trust in human nature is a venture of faith; to many an irrational venture. It has, however, justified itself. Without it, a country is forced to divert to self-protection energy that might be employed in a hundred more profitable ways. It is forced to set up a spy system—a *Gestapo* or an *Ogpu*—and to censor everything that can be censored. It may succeed in welding together a population by such means, but a population so kept together will always be at a disadvantage in competition with communities whose cohesion has been brought about by mutual trust.

Cohesion of this kind has been severely tested in our own time, but the results have compared favourably with the results of cohesion produced by external forces. In education, in which old notions die hard, the advantages to be gained by trusting human nature have been acknowledged in theory and practice. The English Public School, in taking children from their parents, perpetuates the monk-

ish distrust in human relationships, but, on the other hand, in its treatment of pupils it keeps alive the Protestant spirit. Since the time of Dr. Arnold—a Protestant if ever there was one—and perhaps earlier, the most obvious characteristic of Public School discipline has been the reciprocal trust of master and pupils. "When I have confidence in the Sixth", said Arnold, "there is no post in England that I would exchange for this [headship]; but if they do not support me, I must go". It was the spirit of mutual confidence which more than anything else made possible the British Empire and its amazing sequel, the British Commonwealth of Nations. It was not simply the distance of the colonies from the mother country that induced British statesmen to make them self-governing; it was rather the belief that people of British stock were well able to look after their own interests, and better able to look after them than a Westminster Parliament could, however well served it might be by its proconsols. Certainly it was no consideration of distance that induced Campbell Bannerman's Government in 1905 to give back responsible government to the Boers while they were still smarting from defeat, and while many of them no doubt were longing for a chance of avenging what they regarded as their country's wrongs. And it was, of course, no consideration of distance that induced a later British Government to give dominion status to Southern Ireland when *Sinn Fein's* fortunes were at their lowest ebb.

These were ventures of faith, ventures which I cannot imagine a Roman Catholic country making. The results have not been in all cases satisfactory, but ventures of faith that invariably turn out well are no ventures at all. Catholics would of course deny that Protestantism had anything to do with them. The ancestors of the English, they might say, were noted for their love of independence a thousand years before the Reformation. They lived *"discreti ac diversi, ut fons, ut campus, ut nemus placuit*[1]", and in later years what they had found good for themselves they magnanimously offered to others.

Protestant England nevertheless has had certain advantages which a Catholic England could not have enjoyed, and which must have strengthened English self-reliance and have made ventures of faith more hopeful than they would have been, had there been no Reformation. Since the Reformation Protestant England has had no priestly caste, and consequently no confessional, and on the positive side it has had the inestimable advantage of the open Bible. Protestant citizenship has not been weakened by a divided allegiance. On occasions Protestants have had to decide between obedience to the State and obedience to conscience, but the outcome of such conflicts is better for the characters of the citizens concerned

1 "Differing in habitation and interests as spring or open field or grove took their fancy", Tacitus: *Germania*.

and for the State itself than the decisions of Catholics to obey Rome rather than the laws of their country. Protestants decide without external support—at any rate they cannot count on it—and therefore, whatever the issue of a Protestant's disobedience to his country's laws may be, the rebel is likely to be a stronger man than the Catholic who obeys an external power whose credentials he has not dared to examine.

What England has gained through her freedom from the tyranny of the confessional can hardly be exaggerated. There is no greater difference between the Catholic and the Protestant way of life than that marked by the existence of this institution. The confessional has done more than anything to depress and enervate the laity and to exalt the priestly caste. Sacerdotalists instinctively prize it. The priest is by nature gregarious, as gregarious as the prophet is solitary. He is at his best as a member of a herd, and he naturally does what he can to increase the power of the herd. He favours all institutions that make a sharp distinction between his order and the laity. The confessional is such an institution. Clerical celibacy is another. It is contrary to nature, and is therefore hard to maintain; but if it can be maintained, or even successfully counterfeited, the priestly order becomes an *imperium in imperio,* and additions to its power tend more and more to be made at the expense of the laity.

And the laity submit. Neither in Tibet nor in Ireland is there any organized revolt. There is in humanity a disposition to accept claims that are made persistently and unfalteringly. Mental inertia is great, and it is usually easier to go round an obstacle than to sweep it from the path. The less vigorous races therefore have put up with priestly domination, and though in Roman Catholic countries there is bitter anti-clericalism and, where democratic institutions exist, spasmodic attacks on clerical privileges, the latent power of the Church is always formidable. Thanks to the fact that the greatest powers in the world have been for some centuries Protestant, the Church has been forced to employ its power privately, working through the schools and the confessional; but the judicial murder in 1909 of Francesco Ferrer was a sharp reminder that Rome had not renounced the use of physical force in dealing with rebels.

There are natures who are profoundly impressed by antiquity, by apparent absence of change, and by a stiff refusal to compromise. People of this kind have always been attracted by Rome, which certainly is old (though not as old as Jewry); which keeps the old creeds unchanged (novelties being accounted for as merely developments of implicit truths); and which, moreover, like the seller of the Sibylline books, refuses to bargain. Rome does not lower her price; she demands submission—and gets it.

Yet I wonder how the best of those who have gone over to Rome would feel if all the world followed them. Would Christendom com-

pletely reduced to the Roman obedience be as desirable as, to judge from their action, they believe it would be. Comparison with medieval Europe does not help us to an answer. Conditions in the Middle Ages differed fundamentally from those which would today obtain in a world turned Catholic. In the Middle Ages the Church was a light shining in a very dark place; nowadays Rome is the last place to which the wayfarer turns for illumination. Its light is dim, and the Roman authorities would see to it that in a Catholic Europe no other light shone in the darkness. The *Index Expurgatorius* would be more in use than the Bible, even if, as seems likely, local book censorship reduced additions to the *Index* to a minimum.

The triumph of Romanism would be not only a return to darkness; it would be the triumph of dullness. Even the devout would find the monotony of orthodoxy irksome, and some of those who had left the churches of their fathers for Rome would find reasons for reconsidering their decision. In their Protestant environment intellectual liberty had been so general that their defection had made little difference to themselves or to the community. They had enjoyed something like what bohemians and other lawless persons enjoy in a society in which the humdrum virtues are generally practised. In a society completely Roman the sources of their enjoyment would soon dry up. Where the expression of thought was forbidden, thought itself would weaken. The bread-and-butter needs would remain, and to satisfy them thought would be necessary, but recent history, one would think, should have shown the disastrous result of confining thought to material needs. It was in the palmiest days of the Roman Church that Machiavelli wrote his *Prince*.

The triumph of Protestantism could not have so sad a sequel. Protestantism by its nature ensures variety. The "Variations of the Protestant Churches" are Protestantism's glory, not its condemnation. The harm done by heresy has been incomparably less than the harm done by the efforts of orthodoxy to suppress it. In the Protestant countries of Europe and of North America heretics have had freedom for centuries; yet it has been in these countries, not in the countries of Catholic orthodoxy, that public opinion has been most widely and deeply influenced by ethical considerations. Rome can train people to be law-abiding, but people who have nothing besides good habits are not ready for new situations; they are only fit for a static society. Habits are necessary, though Rousseau thought otherwise, but if there is no critical mind behind one's activities, good habits, like good customs, may corrupt one's world. It may be admitted that there is plenty of uncritical acceptance of traditional standards in the Protestant ranks, but, on the whole, readiness to accept authority is much less marked among Protestants than among Catholics. This was to be expected. Despite the efforts of ecclesiastics to exalt the authority of the Church, every true

Protestant remains potentially a Pope. This fact, by the way, accounts for the paradox that Protestants are sometimes more intolerant than Catholics. Catholics can with a good conscience leave religious discipline to those who claim religious discipline as their concern—to the Pope, that is, and his subordinates; but conscientious Protestants cannot leave it to anyone; they have no infallible authority to appeal to, and laity and clergy having in the Bible a common source-book, Protestants are not inclined to regard any human authorities as more than assessors. They have to rely on their own judgment, and their judgment sometimes leads them to treat their Catholic fellow-citizens with an intolerance foreign to the easy-going dispositions of their religious opponents. But private judgment is its own antidote. Charges of intolerance may sometimes be brought home to Protestants, but the Protestant records are comparatively free from accounts of religious fanaticism; from stories of crusades and pogroms such as those which have disgraced authoritarian régimes in Church and State.

Indeed, one of the most obvious results of the exercise of private judgment has been the substitution of rational for physical force. Heretics at the beginning are necessarily a minority, and are therefore forced to use their brains instead of their fists. Even Hitler had to persuade before he was able to compel. *Mein Kampf* was a prospectus, not a report. Heresies at worst provide an outlet for the evil humours of the body politic, but they must be in the life-blood of every community if the community is to be healthy. Where there are no heretics, minds are fallow. A fallow field may be mildly beautiful, but it feeds cattle only.

The study by all and sundry of the source-book (which, however, is not the only source) of Protestantism has introduced a wholesome scepticism into religious thought. When the Bible was regarded as an infallible guide, the different conclusions arrived at by students kept alert the minds of the orthodox as well as the minds of their opponents, but they suggested to third parties the possibility of both sides being wrong. Thought evokes thought. Gradually the feeling of certainty with respect to the unseen universe has given place to varying degrees of hope; and the change, I think, has proved to be a gain. *Il faut cultiver notre jardin*, and it is hard to see how this could be satisfactorily done, if we were *certain* of the existence of another world or, on the other hand, if we were *certain* that no such world existed. Certain we cannot be—of its existence or of its non-existence. The Power behind phenomena leaves us guessing; treats us in fact as we should be forced to treat humanity, if it were given us to play the part of Providence.

Enough has been given us to make it worth our while to cultivate our garden and also to look forward to Paradise. We need not live at a mere subsistence level or, on the other hand, live merely to eat.

If Protestants have been distinguished for their attention both to the earthly and the heavenly garden, I think the cause is to be found in their study of the Bible, a study made generally possible by the great translations of the sixteenth and seventeenth centuries. These translations saved Protestantism from ending as a protest; the Bible opened up to the ordinary reader a new old world more wonderful than the world that Columbus and Cabot had opened up to their fathers. It would be a service of very great value if a writer who knew the facts could show us with something of the power of a Walter Scott what the world revealed by the Bible meant to our ancestors. They idolized their discovery, and idolatry necessarily limits freedom. The letter did its deadly work. St. Paul had told his disciples to make up their minds freely on such questions as the observance of days, but Puritans and Presbyterians who made nothing of Saints' days made a fetish of the first day of the week. Protestants, however, had escaped from the authoritarian prison. If they made prisons for those who could not see what they themselves saw, or thought they saw, their prisons were poor imitations of the Roman dungeon, and before too much mischief was done, the prisoners, like Bunyan's Christian, had found in their bosoms keys which opened all doors.

Those who are interested in the South Indian scheme for Church Union may be misled by the title, *Towards an Indian Church*, by Dr. C. J. Grimes (S.P.C.K., 15s.), for the book is not a study of that problem; it is a constitutional history of the Church of England in India up to its achievement of autonomy by disestablishment in 1927. The growth and constitutional development of the Church is interestingly presented against the living background of the British commercial and political connection with India and of the growth of Indian nationalism. The treatment of the subject is in the highest degree competent and authoritative; the chief constitutional documents are available for reference in appendices.

GORDON MATTHEWS.

MUSIC AND WORSHIP

HYMNS AND HYMN SINGING

By Eric H. Thiman, Mus.D., F.R.C.O., Hon. R.A.M.

Articles and discussions on hymns sometimes, perhaps, overlook the fact that hymns are intended for *performance* not by theological students and professional singers, but by the average citizen, not very learned in religious detail, nor very proficient vocally. What, then, are the qualities that a good hymn possesses? The words should be straightforward and objective, rather than subtle and subjective — the spectacle of a large congregation professing its similarity to the smaller reptiles being both unedifying and unnatural — and the music should be broad, singable, shapely and without fuss. Examination of any good hymn book will show that all the great "popular" hymns (to use the adjective in its best sense) possess these qualities. How, then, can they be best brought out in performance? The question can be answered from three points of view.

1. *The Congregation*

The congregation should sing the melody only. An occasional voice from here and there in the church trying to maintain its own part is often disturbing, and organists should try, whenever they have a chance at a congregational practice, to encourage this unison singing. In any case, tunes with an unusually good melodic line (*Stracathro,* for instance) gain immeasurably in strength sung in unison by choir and congregation, and all French melodies and modal and plainsong tunes (*O filii et filiae—Veni Emanuel—Martyrs,* for instance) should be treated thus as a matter of course. Unison singing may be very considerably varied by antiphonal treatment of men's and women's voices, or of transept and gallery, or of choir and congregation, or any similar arrangement. Hymns with refrains ("Praise my soul") or containing questions and answers ("Art thou weary") gain greatly in interest and variety treated thus. The antiphony of male and female voices is the simplest: it can be announced without fuss when the minister gives out the hymn, or printed on service papers for those churches still possessing this luxury. Hymns suitable for antiphonal treatment will be so marked in the new *Congregational Hymnary,* and suggestions for performance given. The contrasting of sections of the congregation in parts of the hymn with the whole body in refrains or any big climaxes gives a wonderful thrill to these combined moments.

2. *The Choir*

The function of the choir is to lead and help the congregation in their hymn singing, and not show off their voices either as choirs or as individuals. The former they can do in anthems and cantatas and extra liturgical music; the latter is, of course, out of place at any time. They can give variety to the hymn singing by adding descants if the sopranos are good, or faux bourdons if the choir is well balanced; both are excellent in moderation. Occasionally the choir might be asked to disperse and sit among the congregation, at least for part of the service. Everybody must have noticed how well the congregation sing at a Communion service when the choir is not in its usual place. Is this because the members are sitting amongst and helping the congregation, or is it because the congregation is emotionally moved, or is it because the presence of a well trained choir is somehow inimical to good congregational singing?

3. *The Organist*

The organist is much the most important factor in good congregational singing. By his rhythm, registration and sense of continuity he can make it, or if he lacks these qualities he can mar it. He needs to sense the feeling of the singers as a sensitive accompanist does; to know when to give them time to breathe; to keep the rhythm flexible, yet alive and continuous. He needs to have a feeling for poetry, to match the varying moods of the poem in his registration, which needs colour and variety without violent dynamic contrasts, always providing a sufficient body of organ tone to support the congregation. He needs a feeling for the emotional climaxes which most hymns have, though it does not always necessarily occur with the last verse. He needs a firm hand (or foot) with the "draggers" and a feeling for the occasion when he must take the lead and when he should only accompany. And perhaps over-riding all these points is the necessity for that quality of leadership which can *make* the people sing, almost against their will. This is partly a matter of rhythm, partly of registration; and part is that quality of personal magnetism essential to all musicians who would lead and inspire amateurs. A few of the above mentioned qualities are technical and can be acquired, or at least developed, but most are innate, and no amount of taking thought can acquire them. This explains why many amateurs possessing them are excellent service players, while some professionals lacking them are dull, and therefore bad.

A few other points may be briefly mentioned in conclusion. Varied harmonizations of unison verses are excellent, for they give variety to a long hymn, and help to avoid the monotony that can come with much repetition. But they should be carefully worked

out beforehand either on paper or in the mind, for few amateur organists possess the technical equipment to improvise them satisfactorily. The best course is to use some of the available printed collections.

The playing-through of the tune at the start has two functions—to set the pace and announce the style. Stops of too characteristic a timbre ("fancy stops") should be avoided here—diapasons and flutes are always the best. "Amens" are often best avoided except for hymns of praise—hymns may often be better rounded off by playing part of the tune again—either jubilantly or quietly, as the case may be.

Interludes between the verses are often excellent in a long hymn and sometimes can be made to lead very well into the climax, particularly when it coincides with the last verse. They give a moment of rest to the singers and reinforce the climax. But again, it is always wise to write them out beforehand.

And finally, whether hymns are rehearsed beforehand or not, the organist is always wise to rehearse them in his own mind and have a clear idea beforehand of what he is going to do, preparation in church music being nearly always better than improvisation.

In *Research in Education* (Allen & Unwin, 5s.) Professor R. A. C. Oliver suggests specific fields in which research is greatly needed to-day, and urges that investigations of real value to education could be made by any interested teacher, or group of teachers, in the course of normal school work. He indicates simple methods that may be followed, and shows how results may be presented. KATHLEEN L. CARRICK SMITH.

Anyone wishing to refresh his memory by tracing back the causes of the great German defeat will read Mr. A. J. P. Taylor's *The Course of German History* (Hamilton, 12s. 6d.) with pleasure, a good deal of profit, and not a few shocks. The author's judgments are frequently harsh and savour in places of war prejudice. The rather lame account of Luther should be contrasted with that by Erich Meissner in *Confusion of Faces*. Fichte and Hegel are dismissed as narrow nationalists, as if they had nothing of importance to say. The analysis of Bismarck's policy hardly bears out the description of him as "the greatest of all political Germans". The account of Stresemann, on the other hand, is illuminating. To read the (very readable) last fifty pages of this book, and to watch the convulsions of Germany since 1918, provokes strange reflections. W. G. MOORE.

The Conquest of Pain, by Dr. George Bankoff (Macdonald, 6s.), is the story of anæsthesia, the struggle to alleviate and eliminate pain. It is most readably told with abundance of biographical and anecdotal material. It shows the courage and sometimes the weaknesses of the investigator, but much more glaringly the conservatism and prejudice of the medical world, and the credulity and ingratitude of the general public; but above all, the steady growth of knowledge as a weapon against suffering.

H. J. S. GUNTRIP.

PASTOR AND PEOPLE

[Under this heading competent writers of various denominations will deal with pastoral problems which confront ministers in the course of their ordinary work. We invite readers to suggest subjects.]

ANXIETY IN NORMAL LIFE

By P. L. Backus, M.D., D.P.M.

Anxiety is one of the compound emotions present in human consciousness and it is, perhaps, the most disturbing of all our feelings at the present time. Its home is to be found in the affective part of the mind, which is the seat of all our feelings and awareness.

Anything, therefore, that is a threat to the well-being or comfort of the individual, or actually disturbs or injures him, will bring about some measure of anxiety. The mental energy that belongs to the instinctive urge may be transformed into feeling tones, and anxiety is one of these feeling tones. There is, therefore, the quality of fear in the anxiety state, but McDougall, in his *Outline of Abnormal Psychology,* has pointed out that they are not precisely the same. He describes it as "one of the derived emotions, one of the prospective emotions of desire, an emotional state that is apt to arise whenever some strong, continuing desire appears likely to fail of obtaining its goal". And again, "The first factor in the production of the anxiety state is to bring into activity the instinct of flight by a stimulus which conveys the impression of actual or potential bodily or mental danger to the individual concerned, or to any person within the range of the self-preserving sentiments".

Anxiety is caused by any condition that threatens the individual so affected and comes from situations either in the environment or within the physical economy of the individual, or within the psyche itself. Everybody at some time or other is conscious of it, and when it reaches such a high degree of severity that he cannot cope with its intensity and has to make use of some mental mechanism, such as repression, to get rid of it, then the seeds of an Anxiety State of neurotic intensity are sown.

Let us consider something of its beginnings. Up to the time of birth, the infant is nurtured and protected in the mother's womb in a state of absolute dependence as a complete parasite. At birth a marked change of environment occurs. Exposure to the air, with its different temperature, brings about a violent stimulus of all the nerve endings of the skin. This stimulus is essential to bring about the act of breathing, so essential to life. This vigorous movement is similar to that experienced by any of us when we have a dash of cold water on our body. At birth it brings about the necessary change in physiological function of heart and lungs so that independent living is possible. Were the infant conscious of emotional stress, this momentary shock would undoubtedly be registered as a feeling of anxiety, just as we as adults have a momentary sense of anxiety if

we find ourselves unexpectedly immersed in cold water. But with the newborn, respiration and independent life are immediately established and a new adjustment to the change in environment takes place. Blowing on to the newborn infant causes vigorous respiratory movements and a cry. This therefore is representative of a normal physiological response to what is in fact a mild anxiety situation.

An independent life having thus begun, we may now follow its development and note the changes and situations that are constantly producing a certain element of anxiety. While the infant is well cared for and well fed, it sleeps most of the time, but allow it to get thoroughly cold or hungry and this discomfort will bring about crying. As it is still a completely dependent being, its responses to environmental changes that are uncomfortable or to internal bodily discomfort in any form, including pain, will bring about the act of crying as evidence of an anxiety reaction.

By the time the babe has reached the age of six months and the nerve paths of the brain are more fully developed so that there is general co-ordination of muscular activity, interests and purpose commence to show themselves concurrently with this development of the mind. The infant is still very sensitive to bodily discomfort and disturbances of the feeding cycle, but it has by now become aware of the protective relationship of the mother and of the interest of others in itself. There may therefore develop some disturbance with the emotional perception of the infant, and if there is a lack of attention, especially the protective aspect of it, which is normally expressed by the love of the mother, some sense of neglect may cause a feeling of insecurity and with it anxiety. Or again, if the mother herself feels insecure owing to home stresses—unhappy marriage relationships for example—this anxiety is passed on to the infant. In this we see the beginning of a reaction in inner feeling or a change in psychic pitch.

By the time the infant has reached a year of age and is able to express itself by sign language and monosyllabic noises, with two or three words in its vocabulary, and especially when it begins to walk about, there is a marked increase of relationship to environment and complication of response to desire. The emotion of fear can by now become quite strongly established, and if the experience of the child up to this age has been one of an unstable and threatening environment, the child may have already taken upon itself a timidity of response and be the subject of a real anxiety stress. Instead of the normal reaction to changes and situations, the young child may often show definite fear reaction and evidence of withdrawal, or attempt at flight from such an environmental relationship. By this time also, if there is much parental anxiety or fear expressing itself, such as was exhibited under the severe stress of bombing in war-time, the young infant in arms gets accustomed to translating

this evident fear in the parents in its true form and thus also becomes fearful and anxious. Instinctively we are sensitive to loud noises. In the development of man loud noises have always been associated with danger, and we find this inherited characteristic of a fear response accompanying such disturbances. If the parent is disturbed by the same, the young child comes quickly to understand this fear to be a form of threat to itself and so patterns of reaction to danger in different forms develop early in life, and unless they are adequately dealt with may cause a continuation of an anxiety response that may have far-reaching and devastating effects upon life later on.

With the development of language and the ability to walk, there appear at once additional risks in the environment and so the child between the ages of 1 and 5, when it is essentially in the protective atmosphere of the home, develops an increasing ability to meet environmental stresses. It is during this age that it is carrying on a constant programme of exploration. This is the time when it has to learn to accept the knocks, the burns, the frustrations that are inevitable. If the child is provided with a sufficient amount of understanding and security from its elders, it will meet its environmental problems without undue stress. On the other hand, if it receives no help in meeting and overcoming difficulties, it may become timid and irresolute and therefore show exaggerated anxiety reactions to anything that carries with it a threat of injury. On the other hand, if the child is too much coddled or pampered and over-protected, it will not gain the necessary experience in meeting difficulties and will face all exploration and experimentation with uncertainty and thus become over-dependent upon the parent and reluctant to undertake any adventure on its own. The child should be encouraged and allowed to accept the increasing responsibility of its activity. A constant presentation of "Don't do this" or "Don't do that" with emphasis upon danger and risk, only frustrates, and emphasizes anxiety. The child is quite unable to plan its own activity at this age and therefore needs a great deal of positive guidance and suggestion.

A child while playing may suddenly want something and run quickly for it, but in so doing may run into the half-open door. It may be hurt physically but it has also been frustrated in its eager purpose. The hard and unsympathetic mother may give little attention to the accident and tell her child to stop crying and that "This is sure to happen if you do not look where you are going". The child is thus forced to take upon itself the responsibility for a judgment about its conduct that it is unable to assume and it feels itself misunderstood and unloved in its pain. It grows up hard and unsympathetic and has little place in its mind for human suffering or difficulties.

Another mother may be over-sympathetic and indulgent. She

may express excessive sympathy and say, "Shall we knock the naughty door? Let's knock the naughty door", and do so. Under such training this child will grow up always to project responsibility and blame for accidents on to someone else and will never assume any himself. How often we have met the like!

The wise mother will hold her child and show him love and concern, but only long enough to help him to become reassured and to be encouraged "to be brave and to hold on tight" when "the hurt will soon pass away". This child is then encouraged to face reality and with a warning that next time "when in a hurry we must watch closely where we go"—a positive suggestion; he learns to accept responsibility for his own actions and in later life takes his knocks on the Rugger pitch with the others.

The other aspect of anxiety that may appear at this age is in interpersonal relationship both with adults and other children, especially parents and brothers and sisters. If there is much punishment or many threats in an attempt to carry out a so-called discipline of the child, fear reaction with anxiety becomes intense. If there is much bullying in the family, or favouritism, this also may be a threat to the security of the child.

Finally, there is in the mind of the child itself the emergence of certain instinctual drives, particularly in the form of aggression. If these aggressive outbursts are badly handled, or are suppressed unwisely, a more serious form of anxiety may arise from a fear of these impulses from within the self. There is no threat to the self that is so great as the threat from within because it is so little understood. With his very immature mind the child at five and under can have no proper understanding and therefore needs much guidance and help in working off these impulses and in directing them to useful ends.

The urge to live is the basic instinct, and its expression brings out self-preservation and self-expression. Aggression therefore shows itself in the expression of this instinct. A too strict discipline of conduct therefore produces frustration and the child reacts with anger, sometimes with temper storms, which in turn, if suppressed by the stronger parent—unfortunately also sometimes in anger—causes resentment and hate. If this in turn is promptly repressed by some moral issue such as a threat of the withdrawal of love, then overstrong guilt feelings may emerge and a conflict be created in the mind of the child.

All these primary emotions are just more than the child can understand, and so in its more serious form, he becomes afraid of himself and may often attack himself by nail biting, head banging, *etc.* To meet this deeper anxiety the child needs to be first understood and then to be helped in the establishment of his own controls.

With the advent of the fifth year, the child may begin its first

introduction to school life. With this introduction come new environmental problems. The child is no longer in the protective atmosphere of the home or the environment which it knows so well. It has now moved out into a new environment under a new discipline, with new tasks to perform—tasks which ordinarily are made fairly compulsory—and it is surrounded by innumerable companions, most of whom it may not know. With these new problems of work and problems of personal relationship with other children in a situation where there is not the measure of protection which is fully equal to the protective atmosphere of the home, the child may face a threat to its security or its very person and with this threat must come anxiety. Well managed schools and expert handling reduce this to a minimum, especially if the child has the privilege of making some of these contacts through the infant school. It is then better prepared to meet such a situation. If, before the child leaves the home, it has been helped to meet new and changing situations in its environment and has learned to accept rebuffs to its own desires, as well as to meet some of the aggression from without, it will move with reasonable rapidity into a satisfactory adjustment to school life. Otherwise the child that is timid and fearful is likely to be further frightened by the group and to withdraw further from it. Or again, it may feel the necessity to fight instead of flight and become over-aggressive and compensate by bullying weaker children. The basic factors are insecurity and anxiety.

By the time he reaches the age of 8 or 9, he is coming to that state of mental maturity where he has accepted standards of conduct imposed upon him by his parents and his teachers and has commenced to acquire some real sense of right and wrong, that is, he has a consciousness of moral values and therefore begins to think somewhat for himself. By this time there should be a reasonably satisfactory adjustment to school companionship and to study, and for this period up to puberty emotional strain should be at its minimum. To expect our children to be perfect little gentlemen and ladies at this time, much less before, is, of course, absurd. We are, in fact, perhaps not so perfect ourselves.

By this time the gang spirit has begun to develop in the boys, and more intimate companionship emerges amongst the girls. With puberty, however, new forces commence to show themselves, and new adjustments are needed. With the advent of the secondary development of the sexual instinct, comes rapid growth and a certain degree of emotional instability, often exhibiting itself as an excessive emotional response in various directions. Consciousness of the Self shows itself in an exaggerated form and with it the difficulties of dealing with the new surge of sexual emotion which comes into consciousness and is usually ill understood. Thus a new kind of anxiety arises. If the boy and girl have been properly prepared for this

period in life, they will be able to accept it with reasonable equanimity. They will welcome sympathetic understanding and helpful counsel and not become secretive and withdrawn. Those receiving it are fortunate. With the realization of the help that can be secured at such a time, there is an increase in the sense of personal security and a freedom from internal stresses. Otherwise, unwise conduct is likely to emerge at such a time and usually a strong guilt sense with it. This inner conflict over the emergence of the sexual instinct produces deep-seated anxiety which often has a devastating effect on the individual in later life.

With adolescence comes the complete growth of the potential mind and there is a rapid passage into normal adult stature. By the time the ages of 14 to 16 are reached, the brain has reached its growth, that is its innate capacity to learn. In another year or two the bulk of the physical stature has been attained. Thus, over a very few short years by rapid growth in mind and body, the child has passed through boyhood or girlhood to young manhood and young womanhood, with all the potentialities of an adult. During this period of rapid mental and physical growth there is a widening out of interest and a general development of the appreciation of the self both as an individual and as a member of the group. During this period both the average boy and girl leave school and move out into a life of work. Thus the individual has to face responsibility in innumerable directions.

The first responsibility in maturing consciousness is the responsibility for the self in its development and in preparation for its life work. The second is the individual responsibility to his or her work, and his or her association with others in that work. The third responsibility is in the period of leisure in which social contacts are made with many others and wherein the individual discovers his or her suitability for satisfactory group relationship. In any one of these fields anxiety may emerge as a new problem.

In the problems of personal experience difficulties may arise in the matter of health, or in decisions about personal development. In the field of service there may be difficulties in carrying out the duties required, or incompatibility in environment or work. In the field of inter-personal relationship during leisure there may be difficulties in social adjustment and frustration in achievement. Any or all of these may produce anxiety reactions so that by the time one reaches adult life one may have had to go through many emotional stresses that have brought anxiety responses. Many of these may not be easily solved. It is therefore well worth while, if we tend to become anxious about things, to take stock of ourselves and the life we lead, so that we may get a fuller appreciation of ourselves at the time.

When these situations are too severe and found impossible to tolerate, the anxiety situation, the emotional tension that goes with

them, is usually repressed, that is, pushed down into the unconscious part of the mind. This is more likely to happen if our anxiety is about something for which we have a guilt feeling, that is, something which comes directly under the criticism of our so-called better selves, or Super-ego. This repressed emotion is much like pushing a large rubber ball under the surface of the sea: it simply will not remain there, but pushes its way to the surface and a great deal of unconscious energy is used up in an attempt to keep it submerged, that is, to keep it out of the conscious part of the mind. But frequently we are unable to do this, and up it comes, generally in a very disguised form such as a symptom of another order, usually a physical symptom or anxiety.

There is one set of nerves of our body which are particularly associated with the emotional centre of the brain, and, when they are over-stimulated by excessive emotional stimuli, various bodily symptoms emerge, such as rapid beating of the heart, indigestion, strange feelings of nervousness and tension, with sweating, vague and uncertain feelings of fear, and oftentimes pain in various parts of the body. We need not detail them here. The important thing is to recognize that anxiety can be responsible for a great many physical difficulties. The remedy lies in dealing with the cause.

Everyone suffers from time to time from some degree of anxiety. We cannot always see the solution of a difficulty that lies ahead, and we are frequently faced with problems that we cannot solve and that appear to demand immediate solution. What are we to do with these unpleasant experiences?

First of all, we must see life whole. If we are faced with difficulties that we cannot surmount and see no way of solving them, then it becomes obvious that assistance is required from some other source than just ourselves, and it is much better to accept the difficulty and see what can be done about it. Nothing is gained by a too great deferment in facing the actual situation that is before one. If, on the other hand, there is a great deal of uncertainty about the problem, with many vague feelings as to our relationship to it, then it obviously becomes necessary to know the problem more fully and to have what assistance is needed to help one to a proper understanding of one's own relationship to the problem itself. If anxiety is that general and obscure thing that goes with vague fears and apprehensions, it at once becomes necessary to receive help in the nature of an investigation of the unconscious emotional conflict in order that the emotional tension may be released. This is a form of emotional illness and usually requires the assistance of a physician or someone trained in the understanding of the problem.

What are the resources upon which we ourselves may draw in order to deal with anxiety when we feel it? Apart from the general understanding of the problem which has been pointed out, there are

within the individual great powers of recovery if he will only use them. Just as physically we are always seeking to maintain good health and to combat exposure to disease, so mentally we may achieve good mental health if we are determined to enjoy the same. That is, if we have a will to be well, a will to enjoy freedom from anxiety, or—put more positively and correctly, a will to enjoy good health and a will to enjoy positive living—we can move in that direction by keeping the focus of the attention of our minds upon this purpose in life. You may ask, "What is the dominant thing that leads us in this direction?" And my answer at once is, "A proper sense of values and an Ego Ideal that is a true idealism in life". If we want a thing long enough and strongly enough, we shall surely get it, and so if we have a high enough ideal for ourselves and if we seek to achieve that ideal, we shall surely move in that direction.

This, then, requires a Way of Life by which a person seeks some measure of achievement in values such as are recognized by that person as being of the right order. This achievement should be in large measure within the scope of the individual's attainment. It should be in keeping with the individual's own idealism and not some false idealism that may be imposed upon him.

Thus we outgrow the Super-ego stage of childhood and acquire the Ego-ideal of the adult. This sense of values or idealism is necessarily in essence spiritual. On acceptance of this, we move into the higher plane of personality integration. We bring into being the full fruition of the urges of the spirit through our religious development. This, in turn, gives scope and opportunity to the expression of mind, and it is assisted by the body acting as a faithful servant. This full integration of the personality becomes one of the highest aims in life because we are no longer held by false or unjust standards, but have developed from within standards that are in keeping with our highest ideals. Conflict and its concomitant anxiety then no longer exist. Instead of the false standard of a Super-ego that leads to a sense of constant failure and inferiority and anxiety, a value more nearly to be attained is before us, and though there may not be the satisfaction of full achievement there is a sense of having achieved at least some worthy object. Some measure of contentment is thus found and we are free from worry about failure. When we have given of our best more cannot be demanded.

In the application of our minds to and the understanding of our problems, in seeing life whole, in our recognition of a way of life that calls forth our finest endeavours to achieve right relationship with others, in our acceptance of the lifting power of a fine idealism, the power of love, we find all anxiety falls into the background, is forgotten, and is no more. In our urge for positive living we move upwards towards a higher goal and we are lifted into a new experience of a richer and happier life, free from all anxiety.

CORRESPONDENCE

THE DOCTRINE OF THE CHURCH AND CONGREGATIONALISM

The Editor, "Congregational Quarterly"

SIR,—I would like to reply to Dr. Nuttall's comments in the current *Quarterly* on my article *The Doctrine of the Church and Congregationalism*.

1. Dr. Nuttall refers to Henry Barrow and John Robinson as holding that two or three gathered in Christ's name are a church, and to these along with John Cook as denying that Word and Sacraments are the essential marks of the Church. In his booklet, *The Early Congregational Conception of the Church*, Dr. Nuttall twice refers (pp. 5, 9) to John Owen as of the "second generation", implying that his views are less authoritative for that reason than those of the men mentioned above. Whatever may have been the opinions of Barrow, Robinson, and Cook on some matters, Congregational Churchmanship is Genevan Churchmanship. Dr. Nathaniel Micklem has recently reminded us of some Congregational principles which have been, and still are, in danger of being forgotten (*cf.* his *Congregationalism and the Church Catholic*, especially pp. 25f.; and the late Bernard Manning's *Essays in Orthodox Dissent*. The importance of the Communion has recently been stressed by A. F. Simpson in his *Congregationalism and the Church* (see p. 45)).

2. The question of the priority of either the universal or the local reference of the terms *qahal* and *ecclesia* is irrelevant, save in so far as it concerns the view held by Jesus of the new community which, in my opinion, He believed Himself to be founding. If once the position is adopted that He did institute a new community (New Israel, *qahal, ecclesia*, Church), the conclusion cannot be avoided that *to Him qahal* (*ecclesia*) had not a local, but a nation- or even world-wide meaning. Each individual community, like the original Twelve, would be a local manifestation of the universal community. Congregationalism remains true to this conception. Congregational churches are "local expressions of the Church Universal", "outcrops of the one Great Church" (*cf.* A. F. Simpson, *op. cit.*, pp. 13, 54). Dr. Nuttall asserts that I say the "ministry, including the administration of the sacraments, is necessary for the existence of the *N.T.* Church". Perhaps he is referring to my statement (p. 130) that our type of Church order "is based on the New Testament, and though the exegesis may not commend itself to all as free from error, it is a very reasonable development of New Testament conceptions". I think he has misunderstood me here.

3. Dr. Nuttall criticizes my discussion of the ministry because it "is in terms of office and function and lacks any reference to the Holy Spirit". I would be the first to deny that any system of Church polity can be a substitute for the presence of the Spirit. In fact, I said as much at the end of the first paragraph of my article: "It must also be constantly borne in mind that, however desirable our, or any other, idea of the Church may be, *ubi non Christus, ibi non ecclesia*".

Dr. Nuttall's letter, and his booklet to which he refers, give me the impression that he is writing of Congregationalism in terms of Quakerism.

The early examples of historical resemblances between the two cannot, of course, be denied. But Congregationalism is not Quakerism. My meaning may, perhaps, be clarified by a quotation of what the late Bernard Manning wrote concerning certain tendencies, of which, needless to say, I am not accusing your correspondent. "Even in our churches a loose notion of churchmanship is at times to be observed, a weakening of the doctrinal basis of the Church, a lower view of the Word and Sacraments than that of historic Congregationalism, a tendency to fancy that we are but an unspiritual reproduction of the Society of Friends, and that the nearer we come to the pattern showed to George Fox the better" (*op. cit.*, p. 119).

Yours sincerely,

A. J. B. Higgins.

In *The Abbé Edgeworth* (Dublin: Browne & Nolan, 7s. 6d.) Miss M. V. Woodgate has told all that is known of this Irishman who in all but birth and name was French, and who is known to history as the priest who attended Louis XVI on the scaffold. The book includes a full translation of Edgeworth's restrained, but painfully dramatic narrative of this occasion, which is one of the most valuable documents connected with the French Revolution, and a number of his letters both before and after the event to friends across the Channel (among them Edmund Burke), written in English, in which, from long disuse, he composed as a foreigner. In the strange story of his subsequent years of attendance on the royal family in exile in Germany, Russia and Poland, till his death in 1807, the figure of the charmingly ingenuous Edgeworth stands out against a squalid background.

Mr. A. S. F. Gow's *Letters from Cambridge, 1939-1944* (Cape, 10s. 6d.) will please not only those acquainted with Cambridge, but all who enjoy reading letters and diaries as such. The book consists of some sixty-four monthly letters written from Trinity College to Mr. Gow's ex-pupils at their various war stations, to keep them in touch with Cambridge and with conditions generally in England during the war years. But, with its literary, artistic and other opinions, its biographical fragments and explanations of University organization and government, it is considerably more than just another 'war book', and not to be compared with the usual run of journalistic *ephemera*. It contains, indeed, much to instruct as well as to interest and amuse.

M. Jacques Maritain in a little work with (considering its fragmentary nature) the grandiloquent title *Art and Poetry* (Editions Poetry, 6s.) discusses "the intermingling of the human and poetic demands in man". It will hardly be intelligible to the reader unacquainted with the *corpus* of M. Maritain's work, and unversed in the minutiæ of French culture of the last 50 years, and in particular in the evolution of André Gide. In effect, the book, which consists of essays on three modern painters, Chagall, Rouault and Severim, and one musician, Lourié, and a section of disconnected notes, mysteriously called 'Dialogues', is an impassioned plea against the doctrine of Art for Art's sake. Instead we are invited to subscribe to the doctrine of art for religion's sake, which involves us in such judgments as placing Gregorian melody "in another universe", above the melody of Mozart, or even of Sebastian Bach. It is a point of view, but not, assuredly, more illuminating as *æsthetic* theory, than that which it sets out to replace. The translator has acquitted herself well, and if some passages fail to yield any precise meaning, the fault evidently lies elsewhere.

P. A. Spalding.

BOOKS OF THE QUARTER

(*The place of publication is London unless stated otherwise*)

Inspiration and Revelation in the Old Testament. By H. WHEELER ROBINSON, D.D. Clarendon Press. 15s.

This book contains Dr. Wheeler Robinson's Speaker's Lectures in the University of Oxford, with two chapters written as a conclusion to the Lectures in their printed form. The final revision of his typescript and the publication of the Lectures were undertaken at Dr. Robinson's request by the Rev. L. H. Brockington and the Rev. E. A. Payne.

The Lectures fall into two groups of three sections each. In the first group the divine revelation is shown as operating in "three general spheres", Nature, man and history. First, we have Nature as conceived by the Hebrews, with their "realistic extension of anthropomorphism to Nature as well as to God"; Nature dependent on God alike for its creation, conservation and eschatological transformation, so that Nature-miracles "are to be regarded as extensions of the divine power which is being constantly exercised in more normal occurrences". Secondly, we have man: man portrayed "stereoscopically", through the dignity bestowed on him combined with humility before God's majesty; man, between whom and his "kinsman-vindicator" God there remains, for all man's sin, real kinship, a kinship sufficient to justify the attribution to God of the highest human qualities "raised to new powers and unexpected applications". Thirdly, we have history, which "includes the potentialities of both physical and psychical nature, and passes beyond them": history as interpreted theocentrically by the prophets, who, by continually disclosing God at the centre of the actual situation, created the sense of a pattern of history disclosing the previously hidden purpose of God.

In the second group of Lectures, this triple revelation is shown as interpreted through prophet, priest and "wisdom". The three chapters on "The General Function of Prophecy", "The Psychology of Inspiration" and "The Theological Validity of Prophecy" are exceptionally fine. The prophets were "divinely commissioned interpreters", whose "inner warrant" for their "very remarkable" incorporation of their own experience in the divine revelation was their conscious fellowship with God through admission to His heavenly council; and "in the last resort, it is in the prophetic consciousness and its continuance in personal religion that there is found the ultimate sanctuary in which the voice of God is still heard". The sections on priest and "wisdom", though highly informative, and carefully fair, pale a little after this. A chapter is added on "The Response of the Psalmists", proclaiming "what revelation is by what revelation does", and "showing us the worshippers prostrate" before God.

Biblical students and preachers *must* see this book. Apart from the excellent studies of Hebrew words—"the vocabulary of a people is always an epitome of its history"—and Hebrew conceptions, often so different from our own, there is hardly a page without original translations; and these leave the familiar version not only more intelligible but lit from within by that "realism of Hebrew piety which . . . made it the finest vehicle of the most glowing idealism which the world contains". Moreover, since Dr. Robinson was both a specialist who had reflected long on many things and a man of deep spirituality, his book is masterly without narrowness and very evidently relevant to our own religious needs. He accepts the *O.T.* "simplicity" in treating God "as sufficiently like man to be known by him": "God must anthropomorphize Himself in order to be known by man".

"The authority of revelation was secured by a personal conviction" which was "a reaction of the whole personality". "The intuition of a value-judgement", present along each line of the inquiry, is, in fact, "exactly what we ought to expect when personal Reality reveals itself to persons". "The unknown God becomes known in the sphere of that which man *can* know"; and this "(partially) known . . . is real knowledge" and "like the Christian's present experience of the Holy Spirit, a true ἀρραβών".

Blessed Margaret Clitherow. By MARGARET T. MONRO. Burns, Oates. 4s. 6d.

The Margarets of English religion are a goodly company. Among them are Margery Kempe, the Lady Margaret, Margaret Baxter and Margaret Fell; and Margaret Clitherow—long revered by Catholics, who preserve her hand at the great Bar Convent, York—is not the least of them. We ought to be ashamed for knowing only our own martyrs (if those). Margaret Clitherow was one of the first to be converted to Catholicism in Elizabeth's reign, and is notable as a woman martyr (one of only three in the reign), and a woman who was not a nun but a wife and mother. Out of charity to the jury, who otherwise "had all been accessory to my death, and damnably offended God", she refused to plead, and consequently suffered the terrible penalty of being pressed to death by having a heavily weighted door laid on her. She is further remarkable as having inspired the Separatist Giles Wigginton (here called Wiggington) to cry out on her behalf during her trial. Through all she preserved a truly More-like mirth and over-worldliness. Miss Monro has added a most attractive figure to her gallery of saints.

GEOFFREY F. NUTTALL.

Puritanism and Democracy. By RALPH BARTON PERRY. New York: Vanguard Press. $5.

This is a critique of American civilization by the Professor of Philosophy at Harvard. His method is to isolate for study two of its major formative traditions: Puritanism and Democracy. Puritanism is defined as "theocratic, congregational-presbyterian, Calvinistic, protestant, mediaeval Christianity". Democracy, because of its vagueness, is more difficult to define, but the author would include as essential components "the supremacy of reason and conscience" in political government, a belief in the importance of the individual, popular government, liberty, equality, fraternity.

Both traditions are trenchantly criticized. Puritanism's defects are: its denial that the physical pleasures are, within limits, good; exaltation of the economic virtues producing Philistinism in culture; and over-emphasis of the Divine attribute of justice to the overshadowing of the Divine love. Positively, Puritanism provided a deep sense of the individual's responsibility to God and the recognition of Divine standards for human conduct. Democracy's failures were due to excessive idealism and sentimentalism. It neglected "the forces of unreason in human life"; it confused liberty with anarchy; it ignored the inequalities of man's endowments and achievements, in stressing their equal dignities and rights; it has failed to penetrate the economic sphere of existence. Its positive contributions are: the recognition of man's inviolable freedom and his right to be an exponent and guarantor of his own interests, and the acceptance of humanity as a fellowship of individuals with enhancing differences, with a recognition of the claims of the unfortunate on compassion.

This is good history and excellent exposition and evaluation. The reviewer's sole regret is that Professor Perry has not attempted to show if and how Christianity and Democracy can be re-integrated in the twentieth century.

HORTON DAVIES.

The Covenant Idea in New England Theology, 1620-1847. By PETER Y. DE JONG, D.D. Grand Rapids: Eerdmans. $2.50.

Dr. De Jong tells us little about himself, except that his book is based on material submitted for a Hartford Ph.D. degree. He has made a real contribution to learning, and it is in Britain, which knows nothing of the long struggle in America regarding the Half-way Covenant, that his sketch will be most useful. God made a covenant with men, and the members of the Church covenanted with Him, and with each other. But who were the members of the Church? Did the covenant include the "infant seed"? And what if the children, on growing up, though they lived righteous and sober lives, did not feel impelled to "join the church", having had no experience of grace in their hearts? These and similar problems vexed and divided New England Congregationalists over a long period. They are not irrelevant today, and we are grateful to Dr. De Jong for his help.

ALBERT PEEL.

Religious Liberty: An Inquiry. By M. SEARLE BATES. International Missionary Council. 17s. 6d.

This massive volume of xx + 604 large octavo pages was published last year (1945) in New York and London, on behalf of a Joint Committee appointed by the Foreign Missions Conference of North America and the Federal Council of the Churches of Christ in America. It is the work of Dr. M. Searle Bates, Professor of History at Nanking University. It is a complete, detailed, and fully documented study of the situation as regards religious liberty all the world over, in what may roughly be called the generations prior to the recent peace.

In the nature of the case most of the material has had to be culled from other printed sources: and for the historical parts these sources are now and then necessarily of a secondary character. The documentation is so abundant that in many places the matter comes to wear rather the appearance of a cento of passages and paragraphs quoted in extenso from useful and important works of every kind.

An elaborate attempt is made to classify and subdivide the contents, though in traversing a field so vast and variegated it is not always easy for the reader to keep his hand on the thread of thought. The first division ('The Problems of Religious Liberty Today') is a classified survey of the facts as they were in the pre-peace world. The second ('The Problems of Religious Liberty in History') is historical: it covers the Christian era so far as Christendom is concerned—other spheres more broadly. Then come two divisions in which religious liberty is more intensively or qualitatively studied—thus: III. 'What is Religious Liberty?' (with an important subdivision on Education), and IV. 'The Grounds of Religious Liberty' (wherein the philosophical and theological aspects of the matter are fully discussed). Then we have the legal considerations dealt with in the fifth division—'Religious Liberty in Law'. The sixth and last division contains suggestions as to how the many still remaining restraints on religious liberty can best be dealt with. A bibliography and an Index complete the volume.

Despite such minor criticisms as I have already hinted at, and some others, a reviewer cannot but express emphatic appreciation of the thoroughness and competence with which the work has been done. Nowhere else known to me are the facts and arguments put together with anything approaching the completeness and competence here shown. The author and those who promoted his work are to be warmly praised for having given us so complete and fine a treatise on what is still clearly a very living subject in our post-war world. C. J. CADOUX.

Acton: the formative years. By DAVID MATHEW. Eyre & Spottiswoode. 10s. 6d.

Bishop Mathew has always held "the study of the formative years of the most learned of English historians" to be "one of the most entrancing of all subjects for research". In this study Acton is brought no further than to his thirtieth year, with Mr. Gladstone's influence but beginning. Acton's ancestry, the political and cosmopolitan associations of his youth, Döllinger's influence receive attention, but not so as to obscure Acton's own originality and precocity. "I am going to write a compendium of the chief facts, in history", he wrote home when aged 13, "for my own occasional reference". "The most amazing element in the whole range of Acton's knowledge was certainly his acquaintance, which was at once improbable and unrivalled, with printed sources"; yet "beyond the monumental character of Acton's erudition there was an adventurous element in his study" and "this note of adventure was Acton's own". Utterly fearless, he could review with Housmanic scorn, as when he wrote of Buckle, "He has taken great pains to say things that have been said much better before in books he has not read". Such language only increased the "formidable isolation"—"I never had any contemporaries"—which it breathes.

"Acton's determination always to *place*" is noted, and the historian of English Catholicism naturally takes pleasure in *placing* Acton *vis-à-vis* the Catholicism of his day. In his Catholicism as in his thinking Acton appears a solitary, with a "slight tendency towards a persecution-complex". The Catholicism of the soil, solid, Tory and insular, to Acton was distastefully provincial. "The warming friendships and the shared emotions" of the Tractarian converts were no less "foreign to his temperament". Newman in 1859 he described as "rocking himself backwards and forwards over the fire, like an old woman with a toothache". As to Wiseman, "Acton never knew how to play and gaff the well-placed prelate". The sentence exemplifies the skill in conveying atmosphere and the careful phrasing which distinguish Bishop Mathew among writers and prelates. As Acton grows older, alongside of his judgements of others, may we learn more of what *they* thought of *him*?

GEOFFREY F. NUTTALL.

Philosophical Understanding and Religious Truth. By ERICH FRANK. Oxford University Press. 10s. 6d.

Here is another instance of how our philosophical literature is being enriched by Continental scholars exiled by Hitler and forced to use English as their medium. The book is a vindication of the essential Christian insights as against modern scepticism, and the writer draws upon well-nigh the whole range of ancient and modern thought. He is equally at home with the Greeks and the scholastics, he has been deeply influenced by Pascal and Kierkegaard, and he has affinities at several points with Karl Jaspers, whose work deserves to be much better known among us than is yet the case.

Dr. Frank accepts the current view that our rational thinking is rooted in something other than itself. But he sees that something, not in the social and economic conditions of a given period nor in the unconscious regions of the mind, but ultimately in a total attitude to life which is of the nature of a religious faith. Such faith is no mere submission to authority, it is the overcoming of doubt, and of a doubt which threatens the dissolution of life itself: only a personal encounter with God can make possible that victory and bring us to a reality from which we derive our all. Setting out from this standpoint, he goes on to deal with such topics as the meaning of creation, time and eternity, the nature of history, salvation as the attainment of our true destiny as human beings, and the forms of truth with which

we have to do in science, art, and religion. The argument is often compressed but never obscure, and Dr. Frank writes as a scholar and a Christian who meets even the anti-Christian tendencies of the time with understanding, perceiving that they also depend in the last resort on what came into the world with Christ. "No one but God can contend with God".

E. L. ALLEN.

Education—Christian or Pagan. By M. V. C. JEFFREYS, M.A. University of London Press. 4s.

Growing Up in a Modern Society. By MARJORIE REEVES. University of London Press. 4s. 6d.

The first two volumes in the series *Educational Issues of Today*, edited by W. R. Niblett.

"The organisation of education in this country is changing while we watch", and the object of these two books is to illuminate the scene by the insights which Christianity offers. Professor Jeffreys distrusts the growing demand for religion in education, because it is generally advocated only as an expedient, "as a means of rehabilitating the national life". He exposes clearly the distinction between the religious and secular standpoints in education, but maintains that Christian education is simply good education carried on by Christians, in which God's purpose for man sets the standards of judgment and behaviour. Teachers will welcome the author's attack on two root evils of our educational practice—the sealing off of education from its social context, and the artificial organization of knowledge into "subjects" before the pupil knows enough to need such organization. Professor Jeffreys offers valuable suggestions as to how the influence of the Church can be exerted most effectively in modern society. His own theological affirmations are less happy, nor has he room to develop or substantiate them.

Miss Reeves writes as an amateur in education, and does so without apology, for it is her main contention that education *ought* to be the concern of amateurs, in the sense that it is an activity proper to all the responsible adults in a community. She affirms that the essence of *human* education is "experience lit up and interpreted by living contacts with people": our purpose, therefore, must be to create within the schools, and in the life of every neighbourhood, true societies in which this conception may be realized. It would be difficult to excel in sanity and brevity Miss Reeves' analysis of the five marks of an educative community. She takes a realistic view of boys and girls from infancy onwards, and writes of them discerningly without recourse to the academic language of psychology. Her book is wise, stimulating and easy to read.

KATHLEEN L. CARRICK SMITH.

The Sikhs. By J. C. ARCHER. Princeton & Oxford Presses. 25s.

Of the great religious communities of India none is so little understood in the West as that of the Sikhs. Yet according to the last census they number more than five and a half million, four million of whom are in the Punjab. The monumental work by Mr. M. A. Macauliffe, *The Sikh Religion*, is, indeed, available for all students of religion but its six volumes are of formidable length and, as it was published early in the century, it gives no account of recent developments. We are likely to hear much of the Sikhs in this time when the religious communities of India are competing for political power. Anyone who desires to study the development of the beliefs and practices of the Sikhs will find in this book just what he needs. Mr. Archer, who is now Professor of Comparative Religion at Yale University, lived for many years in close contact with the Sikhs and has lectured at their Khalsa College. The book thus is written from full and intimate knowledge. We

have read it with much interest and gratitude and commend it to any who would know of this significant phase of Indian Religion.

SYDNEY CAVE.

India. A Re-Statement. By Sir REGINALD COUPLAND. Oxford University Press. 12s. 6d.

A Food Plan for India. ROYAL INSTITUTE OF INTERNATIONAL AFFAIRS. Oxford University Press. 3s. 6d.

Sir Reginald Coupland's report on the Indian constitutional problem was a masterpiece in three volumes. In the present volume he re-states in simpler form the views he there set forth and sketches in the background of the problems for the benefit of the general reader. He also brings the work more nearly up to date. The book is as well-proportioned and well-written as could be desired.

This "attempt to re-state the main facts of India's connexion with Britain as a whole" involves two massive historical backgrounds, of Hinduism and of Islam. The former is sketched in, though perhaps it does not emphasize sufficiently the fact that Hinduism is both a living past and a dead hand. The strange contradictions of the present are often the outcome of this double strain. Such confusions are further confounded by the character of Islam; the Islamic equation of religion and nationality, of confession and citizenship, is indeed fundamental to the understanding of the Pakistan scheme. The strange character of the development of British rule in India adds the final baffling element to the situation. Professor Coupland shows that most of the present complications were implicit in the situation long ago; they are not recent novelties. His main business, however, is to analyze the present situation as it has developed within the last sixty to seventy years, to assess the gains and losses of the period of British rule which is now ending, to discuss possible future solutions. The chapter on the policy of Congress is specially illuminating.

Indian politics is the politics of emotion and religion, of a civil war of spiritual concepts and frustrations. Sir Reginald Coupland's admirable narrative and analysis hardly touches more than the surface of these things, but it is precisely here, where the plain man in this country is so bewildered and baffled, that the real solutions and growing-points of a new order may be discovered.

Meanwhile, food remains the most urgent of all Indian problems. The anonymous authors of *A Food Plan for India* offer a carefully worked-out scheme to achieve two immediate objectives within the next five years, to maintain the existing standard of living (meagre as it is) for India's rapidly increasing population and to raise that standard by a moderate amount. If this scheme is not adopted, something like it must be undertaken, if disaster is not to overtake India in the very near future. E. J. BINGLE.

SHORTER NOTICES & DESCRIPTIVE LIST

Dr. Reinhold Niebuhr's *Discerning the Signs of the Times* (S.C.M., 8s. 6d.) is a very interesting sample of American University preaching. Its ten sermons were delivered in American Universities and Colleges; but they have been written out more in essay form. In the main they are an application of the Christian ethic to our own times. When some of the present anxiety has passed, we shall perhaps be able to see history not so much as a story of frustration, and to discover again a divine purpose running through it. But at least Dr. Niebuhr's sermons are a healthy astringent, and their

analysis of human motive should put us on our guard. Very likely the touch of irony in speaking of the "peace-loving" nations is good for us; power is a dangerous thing, and these nations have now power to a dangerous degree. There are warnings here against cant and self-righteousness. Dr. Niebuhr sees in the Christian revelation the one hope of international security. The essay form gives these sermons a slight feeling of aloofness. They would gain if they heard more often the sound of a going in the tops of the trees.

The Vicarious Life, by Dr. G. C. Pidgeon of Toronto (Oxford Press, 10s. 6d.) contains fourteen sermons which draw out and illustrate the principle of "self-investment in others' self-realization", or "the giving of oneself to others in order that the Christ in us may be formed in them". This is the vicarious life. It is the core of Christ's work for mankind in His life and death. These sermons cover a wide ground under such titles as "The Choice of the Cross" and "The Call for Redeemers". The most searching sermon is the one on "The Gift of the Spirit". All through the book there is a grip on essential things, and a social passion which rests on faith in Christ. The illustrations are gathered from life, and are to the point; many are from early colonial life. These are excellent sermons. They have light on them.

The Rev. W. L. Hannam's *The Peril of the Preoccupied* (Epworth Press, 3s. 6d.) is a series of New Testament studies in sermon form. There are fifteen of these sermons, all of them short. They bring a good deal of freshness of interpretation to many of the texts, and they are thoroughly conscientious pulpit work. The sermon on "The Offence of the Cross" is very good, and it is content to leave the mystery unsolved. The quotation in this sermon from Dora Greenwell might almost come from S. Teresa.

The Rev. A. W. Hopkinson's *Mysticism Old and New* (Nisbet, 7s. 6d.) is a very attractive general outline of English mysticism. Its chief aim, the author says, is to show that there is nothing incompatible in the claim of mysticism and of institutionalism. In fact the institution of the Christian Church involves in itself an element of mysticism, and is a safeguard against the dangers of a purely personal mysticism. The book gives a very readable account of the mystic way; in particular the chapters on English mystics in prose and verse are discerning and clear, and the quotations are well chosen. Mr. Hopkinson's hope for the future of the Church is in its recovery of a mysticism which it has partly lost. With this one can agree; but at the same time it rather suggests that mysticism is not dependent on institutionalism so much as on the immediacy of the soul's reach towards God. The Quaker Society is as good an example of this as any; and one would like to know the attitude of men like Rendel Harris, or C. F. Andrews to the argument of this book. There may be no final incompatibility. But not to end on a note of questioning; this is a book which those who care deeply for the churches will welcome, both for its knowledge and its spirit.

The God of the Christians, by Dom Augustine Morris (Dacre Press, 5s.), sets forth clearly and in a popular form the generally received teaching of the Church in its doctrine of God. The book is one of a series to be issued by the Community of the Resurrection, Mirfield.

The Rev. W. F. Gibbons' *The Heart of Religion* (Marshall, Morgan & Scott, 5s.) deals with "vital New Testament truths concerning Christ and ourselves". This is a book that pleases by its naturalness, and by an unpretentious treatment of great matters. There is in it a quiet loyalty to many of the older ways. It is a book of practical good sense, and of devotion. There are many happy references in it; on page 37 there is a tribute to F. B. Meyer which it is good to read.

Professor John Dow, of Emmanuel College, Toronto, has given us in *This is our Faith* (R.E.P., 10s. 6d.) an "exposition of the Christian Faith". Each chapter is prefaced by a quotation from the Statement of Belief of the United Church of Canada; and it is not quite clear whether the book is an exposition of that "Statement" or is rather Dr. Dow's own account of the faith. It is as a personal expression of the faith of a scholar and teacher that the book is interesting. Of the making of confessions of faith like this of the Canadian Church there will be sure to be two opinions. This book is not a work of formal theology so much as an individual testimony; and it is a testimony based on Scripture, and not on any private theory or philosophy of religion. "We are more sure of the Person", Dr. Dow says, quoting from Rendel Harris, "than of the doctrine about Him". So there are open gates in the book, and not the closed fences of theological exactness. Dr. Dow writes easily and the book is very readable; but he must watch against the perils of fine writing.

The Inner Victory, by Dr. C. E. Park, of the First Church in Boston (Harvard and Oxford Presses, 10s.), containing 200 short sermons of about 250 words each, might be called an anthology of the author's preaching. It has the interest of an anthology, and some of the defects: things with unexpectedness and quickness of perception, and often a gift of familiar style, but sometimes raising questions much too big for a paragraph. The short sermon is perhaps the severest test a preacher can put his work to; in the main Dr. Park comes very well through it. There is a vein of Christian idealism in all he says. The short sermon on the Congregational idea of the Church might well be read at the moment nearer home. Of course it is impossible that in 200 sermons Dr. Park should not catch a slip or two by the way: the atmosphere is not chiefly oxygen, but very nearly four parts of nitrogen to one of oxygen. If it were chiefly oxygen our brief candle would quickly gutter out. And again to call *Ecclesiastes* "turgid vapourings"—well, whatever else its faults may be, *Ecclesiastes* is not turgid. "All the rivers run into the sea; yet the sea is not full": the style is simple, clean, and without ornament. "Remember now thy Creator in the days of thy youth": it is like a bell sounding at evening. But Dr. Park's sermons make a very alluring book.

The Rev. F. C. Bryan's *Concerning the Way* (S.C.M., 6s.) is a very practical discussion of the Christian Way of life, using the old idea which Bunyan immortalized, that the Christian is on a journey. Mr. Bryan treats of the nature of that journey, and of the equipment for it; of its perils, and of its wayside springs. The book moves along quietly, and is restrained in its judgments. It will help many; especially those just starting out along the way.

The Kingdom and the Kingdoms, by the Rev. P. Cowley, Missioner to the Diocese of York (Faith Press, 2s. 6d.), is written for the clergy of the Anglican Church. It deals with the discouragements and besetting dangers of a minister's life and work. The Archbishop of York writes a foreword.

A. T. S. James.

The Groundwork of the Philosophy of Religion, by Mr. Atkinson Lee, Lecturer in the Psychology of Religion in Manchester University, is a valuable addition to Duckworth's "Studies in Theology Series" (6s.). It is written with admirable lucidity and will make a very useful introduction to the study of religion. It is not only an excellent elementary textbook for theological students. It is also of interest to those who have long since left college, for Mr. Lee does not confine himself to the philosophers whose names are in all the textbooks, but has shrewd criticisms, with apt quotations, of moderns like Bertrand Russell, Aldous Huxley, Jung and Freud and Karl

Marx. The Philosophy of Religion leads to no certainties, but it is an indispensable help to the clarification of discussion on religious issues and we commend warmly this wise and illuminating book. SYDNEY CAVE.

The first part of Professor E. Allison Peers' *St. John of the Cross and other Lectures* (Faber, 15s.) is a revised reprint of the Rede Lecture for 1932, in which the author is at pains to correct the impression of St. John as a fanatical ascetic whose writings are bafflingly obscure, and to stress his relevance for the twentieth century. The second section consists of a series of Centenary Lectures including one on Ramon Lull, on whom Professor Peers is an acknowledged authority. This forms a fitting introduction to a section on the Catalan Renaissance of the 19th and 20th centuries, which with the final section on some contemporary Spanish writers bears witness to the literary vigour of modern Spain. These essays, which contain some new material, are occasionally controversial but always stimulating. They are a valuable reminder of the greatness of Spain's contribution to the cultural, intellectual and spiritual heritage of Europe. G. DUCKWORTH.

Pens under the Swastika (S.C.M., 5s.) is a well-documented account of courageous Christian and humanist protests made by Germans under the jack-boot of Nazism. Its author, Dr. W. W. Schutz, is the London correspondent of two leading Swiss dailies. His material culled from sermons, pamphlets, disguised biographies and novels, and poems, describes a commonwealth of valour and hope within an empire of terror. It is, in brief, a literary documentary film—a "March of the Spirit".

The Principal-elect of New College, Edinburgh, Professor Hugh Watt, is the author of *Recalling the Scottish Covenants* (Nelson, 6s.). This is, in the main, a collection of occasional papers given as commemorative addresses recalling and evaluating the covenants of 17th and 18th century Scotland. In particular, attention is drawn to the National Covenant of 1638 which was the precursor of the Solemn League and Covenant of 1643. Both are included in a appendix. Historians will welcome a careful study of Archbishop Laud's ecclesiastical policy for Scotland. The whole volume is a reminder of the value of Covenants, by which the Christian faith was integrated with common life. Professor Watt also reminds us of their dangers.

The Rev. Gwilym O. Griffith, in his *Interpreters of Reality* (Lutterworth Press, 5s.), writes an absorbing account of the contributions of Heracleitus and Lao-Tse to natural theology; the former by his dynamic conception of the Divine ordering, and both by their insistence on the reality of a moral order, independent of the standards of existing civilization, and by which they must be judged. A timely book for "an age without standards".

Theological clarification amongst the twilight of contemporary humanism and sentimentalism is urgently needed; not only in the United States, with its multitudinous sects appropriating the adjective "Christian", but in Britain also. This Dr. Samuel Craig attempts to do in *Christianity Rightly So Called* (Philadelphia: Presbyterian and Reformed Publishing Company, $2). The author, a Presbyterian pastor and editor, attempts to distinguish counterfeits from Christian currency by the following tests: Is the faith supernatural—a belief in God as Creator and Ruler of all things visible and invisible? Is it rooted in the Incarnation and the sacrificial death of Christ? Is it affirming the absolute need for regeneration and sanctification by the Holy Spirit? "Inability to answer these questions in the affirmative will make clear that what they call Christianity is a falsification of it" (p. 244). He is a vigorous and valiant defender of the faith against indifferentism, distortions and dilutions.

Ideal Manhood (Angus & Robertson, 2s. 6d.) is a thorough reconsideration of the sinlessness of Jesus by the Rev. Norman Macleish, Professor of Theology in Ormond College, Melbourne. The author reinvestigates the *New Testament* evidence in the light of the theological criticism of recent decades, and concludes that this belief is of immense theological and devotional importance. In his own words: "Jesus was not only the world's greatest moral and religious teacher, but One Whom we have good reason to acknowledge as having been actually sinless, and thus having been in possession of a dignity who no ordinary man has ever shared with Him; that to do the will of Jesus is to do the revealed will of God . . .; in short, that He is not merely one of ourselves, but our rightful Lord and Master" (p. 41).

Mr. J. E. Boodin's *Religion of Tomorrow* (Muller, 7s. 6d.) is an attempt to produce a basic Christianity. It suffers from over-simplification. It provides us with the ideals of our Lord, without the dynamic of a Christo-centric theology; it is obedience to Christ's teaching, without faith in Christ. Nonetheless, it is a persuasively written account of the relevance of the teaching of Jesus today, in untechnical language, with a felicity of phrase and illustration. In its way, it is a short philosophy of religion and a *confessio fidei*.

Prayers for Club and Hostel (S.C.M., 2s.) is a collection of prayers, some familiar, many new, with a useful introduction for those who lead devotions in Youth Clubs and hostels, on the purpose, place, difficulties and methods of prayer. HORTON DAVIES.

The Dean of Lichfield is understood to be preparing the official biography of the late Archbishop of Canterbury. Meanwhile, in *William Temple: an Estimate and an Appreciation* (Jas. Clarke, 7s. 6d.) the Dean of St. Paul's writes of him as thinker, the Chancellor of York Minster as diocesan bishop, the Dean of Exeter as church reformer, and the Rev. W. G. Peck as social thinker, while Mr. Carl Heath describes his work in connexion with the oecumenical movement and Canon A. E. Baker writes of "William Temple—the Man". There is a large photograph of Temple for frontispiece. Canon Baker has also compiled an admirable selection from Temple's 70 writings, to which the Bishop of Chichester contributes a memoir showing the great man's humanity as well as his greatness. This is called *William Temple and his Message* (Penguin, 1s.).

The outstanding quality of *The Doctrine of the Church as Held and Taught in the Church of England* (Oxford: Blackwell, 1s. 6d.), in which Professor Leonard Hodgson follows "Relevant Passages from the Official Formularies of the Church" with a section on "The Interpretation of the Formularies", is its fairness: Professor Hodgson has consulted with three catholic, and three evangelical, Anglican theologians, and prints their comments when, even after conference, they disagree with his statement.

The History of the Kingdom of Basaruah (*i.e.*, Flesh-Spirit), by the Rev. Joseph Morgan, was first published in 1715. A religious allegory in the Bunyan tradition, in which many of the proper names are transliterated Hebrew and Greek words, it is called by Professor Richard Schlatter, who now edits it in a limited edition (Harvard & Oxford Presses, 22s. 6d.), "the best allegory written in colonial America, or even in America before the days of Hawthorne and Melville". It represents a popularization of the Covenant theology. Morgan was a Congregational minister, who joined the Presbyterians but objected to synods and to subscription to the Westminster Confession.

Dr. S. W. Carruthers has edited *The Confession of Faith of the Assembly of Divines at Westminster* in 1646 (Presbyterian Church of England, 6d.)

from the recently discovered original MS., retaining its punctuation, and thus presenting a more accurate text than any hitherto printed.

In *The Nonconformity of Richard Baxter* (Epworth Press, 12s. 6d.), Dr. Irvonwy Morgan, after re-telling Baxter's life in relation to his times, presents Baxter's conception of the Church, with chapters on the ministry, the Bible, the sacraments, church order and ceremonies; for hence, he believes, arose Baxter's Nonconformity. Actually, his Nonconformity was so peculiar to himself, and he so firmly opposed the formation of Nonconformist churches, always refusing a pastorate for himself, that the subject chosen is not altogether a happy one; nevertheless, there remains much which Nonconformists may learn from Baxter, and from this study of his thought. The book, though a D.Phil. thesis, is not heavy going; it leans to the chatty rather than the scholarly presentation.

Many not interested in the recent translation of Challoner's remains from a Berkshire vault to Westminster will welcome the tribute to his life entitled *Richard Challoner: 1691-1781* (Westminster Cathedral Chronicle, 3s. 6d.), for this 18th century Roman Catholic bishop, "the bridge between Tyburn and the Second Spring", deserves rescuing from oblivion. The brochure, which is well illustrated, is a symposium, in which Bishop Mathew deftly sketches in "The Background" and Mr. Stanley Morison aptly compares Challoner's literary activities with those of his contemporary, Wesley.

The Story of a Hundred Years, by Dr. John Brown of Bedford, in celebration of the centenary of the Bedfordshire Union of Christians (now known as the Bedfordshire Union of Baptist and Congregational Churches), was issued in 1896. Another fifty years have gone by, and in *The History of the Bedfordshire Union of Christians* (Independent Press, 5s.) Dr. Brown's work is printed as it stood and the story is continued by the Rev. David Prothero. The change of the Union's title appears for the first time in its 113th Report.

Three Congregational church histories have also appeared recently. The most ambitious is *These Three Hundred Years* (Independent Press, 5s. & 3s. 6d.), the story of Congregationalism in Bury St. Edmunds from 1646 to 1946. Dr. A. J. Grieve deals with 1646-1800 and the Rev. W. Marshall Jones with 1800-1946, while Dr. Albert Peel writes on Congregationalism in Bury *before* the formation of the present church in 1646. The church is the proud possessor of a Church Book dating from that year, the publication of which Dr. Grieve has in hand.

The Mevagissey Independents, 1625-1946 (Taunton: Phœnix Press, 7s.), by Mr. J. Kitto Roberts, is a valiant account, profusely illustrated, of a valiant people, but there is no explanation of the 1625 in the title, about 1755 being the earliest date for Mevagissey Congregationalism substantiated in the text.

The Rev. W. Lazenby's history of Wilmslow Congregational Church from 1844 to 1946, *Pleasant Pastures* (Independent Press, 5s.), is disfigured by such spellings as *clammered, Cataline* and *Airdale,* but its writing was clearly a labour of love, and it includes much detail of local interest and provides some striking illustrations of Congregational development in the last hundred years.

The Case for Pacifism and Conscientious Objection (Central Board for Conscientious Objectors, 2s. 9d.) consists of three pamphlets now bound together in reply to Professor G. C. Field's *Pacifism and Conscientious Objection.* Dr. E. L. Allen lucidly considers the possibility of such an absolute moral judgment as the pacifist claims and the validity of his appeal to Christian teaching; Mr. F. E. Pollard urges the possibility and advantages of "Pacifism as a Policy", with historical illustrations; and Principal G. A.

Sutherland tries to make clever hay of Professor Field's arguments concerning "Society and the Conscientious Objector". The first part is by far the most cogent.

Not many writers can combine essays on religion and on science in the way Dr. Joseph Needham does in his volume reprinting revisions of articles written between 1931 and 1942: of the twelve essays two are called "The Two Faces of Christianity" and "Religion and Politics", and two "The Gist of Evolution" and "The Liquidation of Form and Matter". The essay which gives the book its title, *History Is On Our Side* (Allen & Unwin, 8s. 6d.), was originally an address to the clergy, printed in *The Modern Churchman* for 1937.

The nine addresses broadcast earlier this year under the title "Am I My Brother's Keeper?" have been published as *My Brother's Keeper* (S.C.M., 1s. 6d.). Congregationalism provided a speaker in the Rev. D. T. Jenkins.

Ministers and others interested in Christian Adult Education will find the S.P.C.K.'s *Discussion Groups* (9d.) useful, with its list of 13 subjects for discussion and titles of books on each. The books chosen are pleasingly interdenominational, but the lists have not always been collated.

In *The Teacher's Handbook to A Book of Morning Worship* (Dent, 2s. 6d.) Mr. C. L. Berry, the Wakefield Director of Education, follows his *Book* (for use in secondary schools) with explanation and a commentary.

"There must be *something* about any writer who lives twice. . . . There's the Trollope his own generation knew, and the Trollope yours has found—or, perhaps, created?" So says a character in Miss Elizabeth Bowen's *Anthony Trollope: a new judgement* (Oxford Press, 2s. 6d.), largely an imaginary conversation with Trollope, originally broadcast and now issued with a portrait, a facsimile and a map of "Barsetshire". In the Introduction to a new edition of Trollope's *Autobiography* (Williams & Norgate, 8s. 6d.), a work strangely reminiscent of W. B. Selbie, to whom Trollope was always a favourite, Mr. Charles Morgan speaks of "the Trollopian veracity" of this "least spurious of writers". Trollope's *Nina Balatka* (1867) and *Linda Tressel* (1868) are now published as a single volume in "The World's Classics" (Oxford Press), the price of which has risen to 3s. 6d.; but his *Is He Popenjoy?*, first published in this series in two volumes in 1944 and now the first of the new "Doubles", remains at the 6s. originally announced.

7s. 6d. is a lot to pay for 67 pages, but it is perhaps worth while when the pages consist of *Letters to Florence Farr* (Home and van Thal, ed. C. Bax) from Mr. G. B. Shaw and W. B. Yeats, for they can hardly fail to be interesting—and often amusing, as in their attitude to each other. The letters were written at the turn of the century, during years when the actress, Florence Farr, was a friend first of Mr. Shaw and then of Yeats.

It is twenty years since Professor Oliver Elton retired to Oxford from his Chair of English Literature at Liverpool; but his surveys of English Literature have assured standing. In *Oliver Elton* (Cumberlege, 3s. 6d.) Professor L. C. Martin appraises his contribution, and suggests that there was "a French poise and deftness of his touch" alike in his writing and "in his abiding respect for the reason".

Shakespeare predominates in vol. xxxi (1945) of the English Association's *Essays* and *Studies* (Clarendon Press, 7s. 6d.), collected by Professor V. de S. Pinto, for, besides studies of *The Merchant* and of Shakespeare's influence on *Comus*, there is a golden essay on *Antony and Cleopatra*, which of itself makes the volume worth acquiring. There is also a delicate appreciation of Mary Coleridge, and an essay by Mr. L. A. G. Strong on "James Joyce and Vocal Music".

Those who remember his *Little Grey Men* will need no commendation of

a new book by "B.B.", with Mr. D. J. Watkins Pitchford's illustrations; for others, it may be said that *The Wayfaring Tree* (Hollis & Carter, 12s. 6d.), a book of easy-going Nature reminiscences, with a visit to the house in Hampshire where W. H. Hudson lived, would delight many as a Christmas present.

I Was Born In The Country (Art and Educational Publishers, 8s. 6d.) is the title of Mr. H. S. Joyce's memories of a country childhood near Wimborne, pleasantly desultory as memories should be, if a trifle pedestrian and tending to platitude. The book, which Mr. Joyce has illustrated himself, has chapters on Birds, Beasts, Fish, Insects, Trees, Flowers, Roads, Amusements and Industries.

Mr. Thomas Sharp's *The Anatomy of the Village* (Penguin, 2s. 6d.), "an attempt to set out in a brief and direct form some of the main principles of village planning", is notable for its combination of photographs of villages with plans, showing them to be mainly "roadside" or "squared" in plan.

GEOFFREY F. NUTTALL.

Dr. A. H. Oussoren, minister of the Reformed Church at Middelburg, devotes the early pages of *William Carey: especially his Missionary Principles* (Leyden: A. W. Sijthoff's Uitgeversmij N.V., 7fl.50) to a survey of the life of Carey and the times in which he lived. This naturally covers familiar ground. But the major part of this book is devoted to a detailed examination of the most important of Carey's missionary principles. These are stated, then follows an account of the principles of the Pietists, in particular the Moravians according to Von Zinzendorf; and the principles of Carey and the Pietists are then compared. In the final chapter the author briefly compares the theories and methods of Carey with those of the Dutch Reformed Churches as stated in 1896. Dr. Oussoren is a great admirer of Carey, but he very impartially assesses the wisdom and error in Carey's principles. He has provided us with a valuable account of the faith and intentions of some of the pioneers in the modern missionary movement.

Swiss Neutrality, by Professor Edgar Bonjour, of Basle University (Allen & Unwin, 6s.), is a study of the historical development of the policy of neutrality which Switzerland has pursued for some two hundred and seventy years. This policy has grown by necessity out of (1) the multi-racial character of, and religious cleavage in, Switzerland, which have made it advisable for her, as a confederation, to keep free from policies that would cause internal dissension, (2) Switzerland's geographical position and the fact that she is a minor power. Swiss neutrality has not, however, developed as a purely negative policy: it has contributed to the life and character of Europe because in peace and war Switzerland has kept alive her humanity. Miss Mary Hottinger has ably translated this book into English.

Although Captain Peter Baker, in *Confession of Faith* (Falcon Press, 7s. 6d.), often writes lightheartedly about his war experiences, he was engaged in some exacting and dangerous tasks. He served with a reconnaissance unit in Africa and Italy, landed in Normandy on D-Day, was later an agent with French and Dutch resistance groups, and after being captured by the Germans spent a short time in a concentration camp. This is an important book because it reveals the effect that the war had on a young man, talented and alert in mind. It is encouraging to find him emerge from the war with faith in God—and mankind, "a sincere faith that humanity was patchy but predominantly good, foolish and misled but, for the most part, well intentioned". The author's easy style and subject matter make this an engrossing book.

The two series of broadcast talks given by Mr. Geoffrey Hoyland on "The Family Gang" and "Home, Children and Religion" are embodied in *Religion and the Family* (Allen & Unwin, 6s.). In the first part of this book Mr. Hoyland comments on the breakdown of family life and the cloud of censure under which the family lies at present. But he goes on to explain that the family as a "gang"—a partnership—is essential to the emotional and general well-being of children and parents. In the second part of the book the author writes to parents searching for a faith and to those who already are convinced "of the power and reality of religion", and wish to pass on their religion to their children. He very helpfully describes the minds of children, and how religion may become a natural and vital part of their experience. Mr. Hoyland's counsel should be of real assistance to modern parents.

Everyone interested in the world-wide Church should read *Azariah of Dornakal*, by Miss Carol Graham (S.C.M., 6s.). Azariah was born of Indian Christian parents and received most of his education in mission schools and colleges. For thirteen years he was Y.M.C.A. Secretary for South India and exercised a profound influence over Indian students. With a few kindred spirits he formed the Indian Missionary Society of Tinnively. This society of Indians to Indians chose the Telegu country as its sphere of service, with Dornakal as the centre. Azariah laboured there, was ordained, and became the first Indian Anglican Bishop. This biography bears testimony to the variety of his work and the magnitude of his achievements. He is revealed as by nature a vital and lovable man, and, by grace, a great Christian leader.

The introduction of Christianity into Sweden is the point at which Rev. H. M. Waddams begins *The Swedish Church* (S.P.C.K., 6s.). After the Reformation he very largely confines his attention to the national Church, and his plea for a closer fellowship is more particularly between this Church and the Church of England. The chapters on "Recent Movements" and "Church Life Today" provide a clear and interesting account of worship and life in the Swedish Church. The appendix contains a translation of the Swedish High Mass.

In *The Divine Plan of Missions* (Pickering, 5s.) Mr. W. Vine draws our attention to God's method (as Mr. Vine finds it recorded in the Bible) for making known the Gospel to mankind. In an age which too readily adopts methods and starts organizations (and so shapes the Church) to suit the fashions of the moment, Mr. Vine's approach is salutary. To mention a few of the chapter headings — "The Sending of the Holy Spirit", "The Formation of Churches", "Human Appeals or the Divine Call", "Church Discipline", "Financial Matters" — will indicate that the author has made a fairly comprehensive study of his subject.

We should not call Mr. Olaf Stapledon's outlook "merely humanistic", as he suggests religious believers will do. That might suggest a light dismissal of his position, and unawareness of the moderation and insight that characterizes *Youth and Tomorrow* (St. Botolph Publishing Co., 4s. 6d.). Where his hopes appear to be set too high is in his belief that men can achieve a new and splendid stage of development without a change of heart —sustained by the Holy Spirit; and, because his vision is earth bound, we do miss the Eternal prospect. But this is a book to read and ponder over. There is a line out of place on page 101.

The *Third Year, Intermediate Course* (4s. 6d.) of the excellent *Christian Education Handbooks* (Independent Press), edited by the Rev. H. A. Hamilton, is now available. Teachers may wish to note that the revised edition of the First Year, Junior Course will be available in September.

HUGH R. DOLPHIN.

The sub-title of *Christian Morals*, by Canon Lindsay Dewar and Canon C. E. Hudson (University of London Press, 7s. 6d.), is "A Study in First Principles". Most preachers and students of Christian ethics have felt the need of a book with the aim suggested by this sub-title. As to the learning and competence of the authors there can be no manner of doubt, and the book contains a great deal of extremely useful material. Free Churchmen would, however, have found the book still more valuable if it had been written less exclusively from the Anglican point of view.

Mr. L. A. G. Strong's *Light Through the Cloud* (Friends' Book Centre, 5s.), written to celebrate the 150th anniversary of the Retreat at York, is frankly a disappointment. As a description of the work of the Retreat it is utterly inadequate. It will give little illumination to those who know nothing of psychiatry, and it is so scrappy that it will irritate those who do. It is a pleasure to see a book with such wide margins and so much good white paper, but, having regard to the number of words in it, the price remains something of a mystery.

Mr. Victor Gollancz describes himself as a Jew who believes in the Christian ethic, and in *Our Threatened Values* (Gollancz, 5s.) he sets forth in uncompromising fashion the demands of Christian morality in relation to current problems such as Communism, the feeding of Europe and the treatment of Germany. It is a book which should stab many consciences awake. L. J. TIZARD.

The tensions of our time are given poignant literary expression in *Essays towards Peace* (Sheppard Press, 4s.), by Mr. G. M. Ll. Davies. The author, as Dr. Charles E. Raven points out in a Foreword, has suffered for the sake of his convictions; this collection of essays, written at intervals during the last thirty years, should be read, and pondered, in the light of that fact. Mr. Davies knows where the shoe pinches; but is perhaps a little too optimistic about the general application of his remedy.

Miss Margaret E. Hirst's *John Bright: a study* (Headley, 5s.) is timely. It is one hundred years since the repeal of the Corn Laws; and bread is a live issue in contemporary politics. Trevelyan reminds us that no Nonconformist was prominent as a leader of political life in England between William Penn and John Bright. Both, interestingly enough, were Quakers; so, too, is Miss Hirst. Her book will serve as an appetizing introduction to the standard *Life* by Trevelyan and Bright's own *Diaries;* and as a reliable "refresher" to those acquainted with these works.

And Another Thing (Constable, 8s. 6d.) reminds us of Alice: "The time has come, the Walrus said, To talk of many things". Mr. Howard Spring does this very delightfully. Themes as diverse as the glories of Nature, the falling birth-rate, the teaching of Jesus, war, art and a national theatre alike are illuminated by the comments of a well-stored mind. If he writes sceptically of the methods and effect of Evan Roberts and the religious revival, he writes disarmingly of his early connections with Plymouth Brethren and Wesleyan Methodists. Especially interesting is his "habit of divagation" when applied to such subjects as the catholicity of the hymn-book and the value of devotional reading. He comes to the Bible by way of the *Meditations* of Marcus Aurelius. The book will need no commendation to those who know *Heaven Lies about Us* and *In the Meantime*.

The author of *The Way of the West* (Herbert Joseph, 5s.) carries an honoured Congregational name. Mr. Donald W. Wade, a solicitor by profession, succeeded his father as Treasurer of the Yorkshire Union. He develops the thesis that democracy, as we have known and enjoyed it, is in danger. The conflict is between the demand for liberty and the desire for social security. Aware, however, that the situation will not be saved by an

appeal to the "sovereignty of reason", and that a purely negative policy has no future, he preaches the doctrine of a political *via media*. Only political faith based firmly upon the democratic tradition of the West, and advocated with something akin to religious fervour, can avail. A stimulating book, written with a sense of urgency characteristic of the best work of the classic pamphleteers.

In *Lifting the Vizor* (Epworth Press, 3s. 6d.) the Rev. Frederick Pilkington offers good counsel to ministers and church officers who are seeking guidance in dealing with demobilized Service men and women. They will seek in the fellowship of the home church, he says, the camaraderie they have found in barracks and mess. On no account must they be pampered, or treated as "problems" or psychological cases. While he has some hard things to say about denominationalism, it is good to find an Army Chaplain stating that the Church has probably never had a greater opportunity for practical evangelism. H. CUNLIFFE JONES.

Bishop Hensley Henson must sometimes look ruefully on the Preface to his *Bishoprick Papers* (Oxford Press, 16s.), written last November, for in it he speaks of the mutual understanding and frank co-operation of the English-speaking Democracies and the Union of Soviet Republics". These thirty-two papers were mostly, but not all, addressed to the clergy of the Durham Diocese, but the Bishop is right to think they have a wider reference. No man of our time has a more incisive mind than Bishop Henson, and no matter what be his subject, he has something stimulating to say. And how well he says it, for his command over clear nervous English is entirely out of the ordinary. "Historic Christianity is incorrigibly ecclesiastical", he writes, and the *obiter dictum* is unforgettable. It is only afterwards that we begin to ask questions, so dangerous is the glitter of the style: "is it?" we say; "then why the sect-type of which we hear so much?". And Bishop Henson is probably unaware how his emphatic utterances can hurt and harm. We do not remember, *e.g.*, a single good word in these pages about America and American religion, but there are searing sentences about "the demoralized and demoralizing sectarianism of America" (a land where religion is a more powerful influence than in our own country) which Americans will remember. Similarly with Russia, apart from the reference in the Preface. Of the Russia which was to drive back the Nazi hordes we read: "The soul of Russia is being deliberately poisoned and perverted. Bolshevist Russia seems ordained to play a drunken helot's rôle in modern civilization". These things apart, however, the papers are full of meat. Time after time, to change the figure, the Bishop hits the nail on the head. All denominations, thinking of their depleted ministries, need to be reminded that "Independence, not money, is the magnet of the nobler spirits". Every day the Christian ministry should think of what the Bishop calls its "core"—"only by the slow method of individual redemption can the Church contribute anything distinctive to social improvement". ALBERT PEEL.

In the building of her latest religious work, *The Just Vengeance* (Gollancz, 5s. & 3s. 6d.), Miss Dorothy Sayers has drawn upon vast stores of mysticism, morality, pageantry, ritual, drama, poetry, ancient history and modern circumstance, and welded them into a beautiful structure, worthy of the great cathedral setting for which it was primarily planned. Taking "the city" (Lichfield being the prototype) as the hub of her world she has sought out the depths of its failure and futility as written in the souls of its citizens. With powerful strokes she has laid bare the guilt of man, defying God and intent only upon an interminable search for justice for himself and vengeance

on those who thwart him; with skilful irony she has set forth the avenging justice of a God who, choosing—for love's sake—to take the form of man and submit in all ways to *his* will, even unto death, yet triumphed over injustice and vengeance; and, finally, with grand assurance she has revealed yet again the vision splendid of justice lost in repentance and self-surrender to the conquest of love. An inspiring, thought-provoking piece of work.

Passing on to Mr. Derrick A. Barber's *Whither Goest Thou?* (Livingstone Press, 8d.) is to remove from the awe-inspiring atmosphere of the cathedral to the modest simplicity of a small Congregational church—the essentials are identical but the approach is entirely different. This little play deals thoughtfully, if somewhat discursively, with the spiritual development of a group of young people during recent war years, and might have a strong appeal to youth clubs as a basis for discussion, as well as for acting. Its weakness in the latter respect lies in the fact that, for amateurs, acting such "ordinary" characters is not quite as simple as it looks.

Mr. G. F. Marson's *St. Christopher* (Epworth Press, 1s.) is the re-telling of an old story in a simple pleasant form, quite suitable for young children to act, under grown-up guidance. KATHLEEN NESBITT.

SMALL BOOKS, PAMPHLETS, *ETC.*

In *Moore of the Copper Belt* (Livingstone Press, 1s.) the Rev. Hugh Theobald has written a short life of the Rev. R. J. B. Moore. He died at the age of thirty-three, but had already rendered notable service in the Copper Belt. Dr. A. M. Chirgwin contributes a preface.

Dr. Godfrey L. Gale's *Interned in China* (Livingstone Press, 9d.) is an informative account of what life was like in Japanese civilian internment camps, and deserves to be widely read.

So stands the Church, by the Rev. G. G. Cragg (Livingstone Press, 9d.), is an encouraging account of the Church witnessing by word and example in the spirit of her Lord, amidst the uncertainty and tragedy of recent years. At the end is a series of questions for discussion.

The Jewish Problem, by the Rev. W. W. Simpson, and *The Relations of White People and Coloured People in Great Britain,* by Mr. K. L. Little (Malvern: Le Play House Press, 6d. each), are the first two of a series of pamphlets to be published by the Racial Relations Group, an independent group associated with the Institute of Sociology. The purpose of this series is "to bring together in a convenient form information most likely to be useful at early stages of the study of race relations, and to give guidance as to further reading". These two pamphlets do fulfil this purpose and should be helpful to individuals and study circles.

Livingstone Press has published three excellent books for children. *Fetch Filimoni* (2s. 6d.), by Miss Joyce Reason, is a war-time story of Papua for juniors. It has a good plot, is seasoned with excitement, and is well told. The bright cover and other illustrations are by Kathleen M. Waterson. *Trek to the West,* by Margaret Knott (1s. 6d.), is the story of two Chinese boys who go to a missionary school and trek to the west in the general exodus from the Japanese. The writer has the gift of story telling, and leaves the reader hoping he will hear more about these two delightful boys. *John and Jeeva of India,* by Muriel R. Wray (2s.), the first of a series *Children Everywhere,* is a story-picture book for children of seven and eight years old. There are seven stories, each of which is followed by a picture which can be coloured and cut out, the seven pictures together forming a complete scene.

Each of the addresses in the Rev. Fred Stafford's *Stories from the Alphabet* (Independent Press, 2s.) claims one's interest at the start, keeps it throughout, and contains a message which is clearly explained.

In the *All-True Series,* the Religious Education Press intends to publish booklets at 4d. each for juniors and young seniors which will contain real-life stories of great Christian leaders, heroes and pioneers. Mr. Ernest H. Hayes has written the first four, *Grip of Ice* (Dr. Wilfred Grenfell), *Drum-Skin Trophy* (General William Booth), *Ploughboys' Champion* (William Tyndale), and *The Cheese-Factor's Vow* (William Livesey). These are first-rate booklets.

The Road of Adventure, by Mr. Harry Wilkinson (Epworth Press, 5s.), is addressed to young people to encourage them to give their loyalty and service to Christ. Mr. Wilkinson writes convincingly about the relevance of Christ to life,

though it is probable that this book will be of more help to those who are on the threshold of discipleship than to "outsiders". There are two misquotations in the poem on pages 109-110.

Women at Worship, written and arranged by the Rev. Alexander C. Blain (Epworth Press, 3s. 6d.), and approved by the Committee of the Women's Fellowship of the Methodist Church, contains 65 helpful outlines for Devotions at women's meetings.

South Sea Islands, Frieze Painting Books, No. 5 (Livingstone Press, 1s.), should be popular with the children. The pictures are by E. M. Ingall and the story by Miss Joyce Reason.

Teachers of To-Day (June-August, R.E.P., 3d.) maintains its good standard of usefulness and interest. HUGH R. DOLPHIN.

LECTURES, ADDRESSES, *ETC.*

Professor Norman H. Baynes' 1945 James Bryce Memorial Lecture, *The Hellenistic Civilization and East Rome* (Oxford Press, 1s. 6d.) is a masterly sketch, with his unfailing documentation, of the continuity between the Hellenistic outlook and the atmosphere of the Byzantine world. "Never perhaps in the history of a culture has so static and traditional a past exercised so masterful a supremacy over the minds of men".

There is a great deal about persons and things other than its subject, *Origen*, in the British Academy's 1946 Lecture on a Master Mind (Cumberlege, 2s.)—intercourse with India, rational mechanics and what not; but the lecturer, Dr. W. R. Inge, like Origen, knows how to be desultory with advantage.

Mr. E. R. Vincent's thoughts after *Re-reading the Divine Comedy* (Cumberlege, 2s. 6d.), the British Academy 1946 Italian Lecture, are many and various, which is natural, since the *Comedy* "is something like life itself"; but he stresses "Dante's special concern in handing on to us that part of his philosophy we can call political" —"Politics are interwoven into the very texture of the Divine Comedy".

In his Inaugural Lecture as first Professor of Czechoslovak Studies at Oxford, *Czechoslovakia in its European Setting* (Clarendon Press, 2s.), Professor R. W. Seton-Watson has no difficulty in showing, with reference to Hus and Utraquism, to Cheldicky, and to Comenius and pedagogy, that "Bohemia has always been in the van when intellectual (today we say ideological) issues have been at stake" and that Czech "high and sustained idealism" "knows a great leader when it sees him".

In *The Norwegian Church in its International Setting*, the 1946 Burge Memorial Lecture (S.C.M., 1s.), Bishop E. Berggrav, of Oslo, tells how the issue has revealed "the eternally fundamental character of Right", strengthened the rich variety of the confessions—"God's *Una Sancta* can never be built on . . . *Gleichschaltung*"—and inspired to a new oecumenicity.

In *Myths and Ideals*, the Philip Maurice Deneke Lecture for 1946 (Oxford Press, 1s. 6d.), Signor Guido De Ruggiero distinguishes between the myths which are fed by an irrational romanticism and the ideals perceived by reason in patience and detachment. He urges the need to stand fast by these ideals in face of the mythologies of class and nation not overcome but aggravated by the war.

Mr. G. M. Young's 1946 *Foundation Oration* at Birkbeck College is a vigorous plea for the humanist tradition in university life, with mutual education by conversation among friends. G. F. N.

NEW EDITIONS, REPRINTS, *ETC.*

Foremost among these may be placed Vol. 500 of "The World's Classics" (Oxford Press, 3s. 6d.), Mr. Bernard Shaw's *Back to Methuselah*, his own choice from among his work, and here issued with a revised text and preface, and with a postscript. (1944); in the latter he says that Sir Barry Jackson lost £2,500 when the Methuselah cycle was first performed in England—in 1923 at the Birmingham Repertory Theatre. George Saintsbury's *The Peace of the Augustans* is also in "The World's Classics". For others see under Trollope in "Shorter Notices".

Mr. F. G. Pearce's *Footprints on the Sands of Time* (Oxford Press, 4s.) is "A quick survey of human history as marked by the lives of great men and women", with helpful illustrations, diagrams and questions.

Professor R. V. G. Tasker has undertaken the exacting task of revising John Healey's translation (1620 edn.) of St. Augustine's *City of God* for Everyman's Library, in vols. 982/3 of which it now appears, unabridged (Dent, 3s. each). There is a 30-page introduction by Sir Ernest Barker, originally written for an edition of 1931.

Rabbi I. Epstein has issued his volume on *Judaism*, in the series entitled "Great Religions of the East" and edited by Professor E. S. Waterhouse (Epworth Press, 5s.), in a revised edition, with a postscript appended to the epilogue.

A welcome reprint in the "Home University Library", unobtainable during the war, is Sir Henry Hadow's *Music* (Oxford Press, 3s. 6d.).

In *Letters from John Chinaman* (Allen & Unwin, 7s. 6d.) the late Mr. G. Lowes Dickinson's publishers have brought together his work of this title, published in 1901, and the following of his essays: "An Essay on the Civilisations of India, China, and Japan"; "The Contribution of Ancient Greece to Modern Life"; "Religion: A Criticism and a Forecast"; and "Religion and Immortality".

Whither Christian Missions?, by Mr. D. B. Perley (New Jersey: Kimball Press, $1.00), contains "Reflections on the Works of a Missionary and on the Assyrian Case".

Dr. Albert Mansbridge's essays and addresses, *The Kingdom of the Mind* (Meridian Press, 5s.), express a sane and noble conception of education.

In *The Buttercup Field* (Cardiff: Penmark Press, 7s. 6d.) Professor Gwyn Jones shows his poetic power in precise observation reflected in economic but emotive language; these short stories are essentially local to Wales, but are also universal in thought and feeling.

ALSO RECEIVED

The Cross and the Spirit. H. C. G. Moule. Pickering, 2s. 6d. A study in *Galatians* by a former Bishop of Durham (1841-1920).

The Appeal of Rome: its strength and weakness. Charles Smyth. S.P.C.K., 6d. Serious, racy, brief, documented.

The Church of England the Eastern Orthodox Church: why their unity is important. Michael Ramsey. S.P.C.K., 4d. Published for the Fellowship of St. Alban and St. Sergius.

The Anglican Interpretation of the Fourth Commandment. R. P. McDermott. S.P.C.K., 6d. A useful summary of Anglican teaching, rejecting Sabbatarianism as a legacy of the Westminster formularies.

The Church of England. "Christopher Churchmouse". Watts, 1s. Scurrilous and embittered, with no constructive proposals to offer.

From Salvationist Supplies Ltd.: *Zulu Crusade.* J. Allister Smith. 2s. The Army's witness and work in Zululand. Foreword by Field-Marshal Smuts. *Charles H. Jefferies.* Lilian M. Claughton. 1s. 6d. A vivid biography of a fine man. *Marvellous In Our Eyes.* E. H. Joy. 2s. Ably told instances of God's saving grace at work through the Army. *An International Army.* S. C. Gauntlett. 6d. The Army as a world-wide enterprise.

Our Lady's Hours. Mary Ryan. Cork: Mercier Press, 6s.

The Significance of Palestine. S. S. Perry. Midget Books, Ltd., 1s. A Jewish point of view on policy in Palestine.

Tough Times. Richard Acland. St. Botolph Pub. Co., Ltd., 2s. Public speeches on behalf of Labour candidates round Newton Abbot.

PERIODICAL PUBLICATIONS

The Hibbert Journal (July). The Bishop of Birmingham on "Man, The Adolescent", Principal R. Nicol Cross on "Looseness of Speech in Current Theology", and Dr. Will G. Moore on "Pascal and the Nature of Belief" are the outstanding articles. The Rev. J. M. Connell explains in "How to live a Hundred Years" why man alone of the animal creation fails to live the proper span (five times the age of maturity, which is the time of the union of the epiphyses with the bone), 100 to 110 years.

London Quarterly and Holborn (April). Dr. W. F. Lofthouse writes on A. E. Taylor, the Rev. Gordon Rupp on Luther, and the Rev. F. B. Harvey of his life-long friend A. W. Harrison. The Rev. N. W. Mumford continues his sketch of the organization of the Methodist Church in Wesley's day, and the Rev. F. H. Amphlett Micklewright discusses the work of Charles Beard. (July). Dr. Bett's "Causation, Providence, and Prayer" and "Wesley and Luther" are well worth reading. The Rev. H. S. Darby and Dr. Ryder Smith print College addresses. The Rev. H. W. Sibree Page's " 'Quit India!' " is sensible and timely, and Dr. W. E. Sangster's "Wesley and Sanctification" deserves the careful consideration of Methodists.

Friends' Quarterly Examiner (Seventh Month). We sigh for a breeze "From the House of the Four Winds". Outstanding in this issue are Rufus M. Jones' "What Two Saintly Quakers did for Edmund Burke", M. Chaning-Pearce's "Yogi

and Commissar", and T. Edmund Harvey's "Our Quaker Ministry since the Cessation of Recording".

Expository Times (June). The Bishop of Rochester discusses "The Clergy and Evangelism". Dr. Joh. Lindblom's informing "Ecstasy in Scandinavian Christianity" deals in the main with Helena Konttinen (1871-1916). (July). The outstanding article is Dr. R. Dunkerley's "The Life of Jesus: A New Approach", in which he supports Dr. C. J. Cadoux's contentions that at the beginning of His ministry Jesus expected to be accepted by Israel and that He was concerned at the antagonism between Israel and Rome. (August). The Bishop of Southampton discusses the work of the Church in the Countryside. The Rev. W. Barclay has an interesting article on Modern Autobiography. A Congregational contributor is Dr. A. J. B. Higgins ("Jesus as Prophet").

Evangelical Quarterly (July). Dr. A. M. Hunter's fascinating "The Erudition of John Calvin" is outstanding. A Congregational contributor is the Rev. John Baker ("Meditation on the Cross"). In the Review section we are left wondering why these particular books, and why this particular amount of space. Many recent important books are not mentioned; some indication of the principle of selection is desirable.

Church Quarterly (July). The Rev. R. Kant assures Dr. C. J. Cadoux that liberalism is indeed dead, and goes on to survey "Recent Tendencies in Theological Writing", apparently oblivious that some of the tendencies have already become history. Incidentally he remarks that Dr. C. H. Dodd, though not an Anglican, is "so influential in Anglican circles that he may be counted in". Canon Phythian-Adams ("The New Creation in St. Paul"), Michael Etherington ("The Letters of Edward Fitzgerald"), and Angelo Crespi ("God in Traditional and in Moral Philosophy") are among other contributors.

Modern Churchman (June). The Rev. Ronald Preston's "The Spring of Christendom" is a searching notice of the essays in M. B. Reckitt's *Prospect for Christendom*. Other articles are the Rev. R. Gardner's "The Position and Prospects of Liberal Christianity", the Rev. John Todd's "The Island of Aphrodite", and the Rev. T. Wigley's "The Religion of the Liberal Mind".

International Review of Missions (July). A useful number, among the articles being Mr. P. O. Philip's "The Place of Ashrams in the Life of the Church in India", Dr. F. Cho-Min Wei's "The Four-Centre Church in China", Dr. C. S. Miao's "The Christian Church in 'Occupied' China", Dr. E. K. Higdon's "The Task of the Church in the Philippines", Dr. C. I. McLaren's "The Church and Reconciliation in Japan", and Mr. J. Merle Davis' "Missionary Strategy in the New Age".

Religion in Life (Summer). Not quite up to its usual level, some of the articles, *e.g.*, that on "The Treatment of the Clergy in English Fiction", being too slight and catalogu-y to be helpful. Prof. W. S. Davison's "The Plight of Rural Protestantism", on the other hand, goes to the root of the matter, and should be studied on both sides of the Atlantic. Prof. John C. Schroeder surveys the quarter's fiction, and the Rev. J. E. Lantz has an interesting study of Washington Gladden.

Harvard Theological Review (April). The three articles are Dr. E. R. Goodenough's "Philo on Immortality", Dr. T. W. Sprague's "The 'World' Concept among Jehovah's Witnesses", and Dr. A. A. Gilmore's "Augustine and the Critical Method".

Anglican Theological Review (July). Miss Rose Phelps makes some slips in an interesting survey of "The Place of Woman in the Anglican Tradition". The Rev. R. M. Grant writes on "Polycarp", and Prof. C. C. Richardson on "The Origin of the Epiclesis". There are intriguing articles on "Which Philip?" and "The Reconciliation Tendenz in Matthew".

Review of Religion (May). Contains three papers on "Religion and Health" read at a Columbia University Seminar. They are Prof. Paul Tillich's "The Relation of Religion and Health: Historical Considerations and Theoretical Questions"; Dr. Gotthard Booth's "Variety in Personality and Its Relation to Health", and Prof. Carney Landis' "Psychotherapy and Religion".

Yale Review (July). A readable and timely number, though the two stories are not impressive. "The Influence of Air Power upon History" and "Science and the Battle of the Atlantic" are both informing and important; Mr. Charles Morgan's "The Artist in the Community" is full of suggestion; and articles on Oil, China, Thomas Wolfe, and Inflation deserve study. ALBERT PEEL.

In Extremis, the Swiss S.C.M. periodical, is now obtainable again from 36 Missionsstr., Basel, at 50 centimes a copy. In the April number Professor J. Ellul discusses Christianity and Communism in *Jugend der Welt*, and Mme. G. Thurneysen-Payot studies *Le Poète chrétien Agrippa d'Aubigné*. The July number contains an address by Dr. K. Barth translated as *Le Chrétien sous les armés*, and a comment on Dostoevsky's journal by Professor E. Thurneysen, entitled *Der Schritt zur Kultur*.

G. F. N.